9/51

Practice of Brahmacharya

By

Swami Sivananda

SERENE AND FEARLESS, STEADFAST IN THE VOW OF CELIBACY, AND SUBDUED IN MIND, HE SHOULD SIT IN YOGA, THINKING ON ME AND INTENT ON ME ALONE—*GITA VI-14.*

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PRACTICE OF BRAHMACHARYA

(Revised & Enlarged 6th Edn.)

BY

SWAMI SIVANANDA

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OM

IN MEMORY OF AKHANDA BRAHMACHARINS :

LORD KRISHNA
BHISHMA—LAKSHMAN—HANUMAN
SWAMI DAYANANDA—RAMDAS SWAMI
VIVEKANANDA—SANAK—SANDHAN
SANATSUJATA—SANATKUMAR
JNANA DEVA—SANKARA
and other
GLORIOUS NITYA BRAHMACHARINS

ANANDA KUTIR—MUNIKIRETI
(VIA. RIKHIKESH)

ॐ

1st August 1941.

Sweet Self,

Without perfect Brahmacharya you cannot have substantial spiritual progress. There is no half-measure in the spiritual path.

Control the body first. Then purify your thoughts through prayer, Japa, kirtan, vichara and meditation.

Make a firm resolve "I will be a perfect Brahmachari from today."

May Lord give you spiritual strength to resist temptation and kill lust. OM Tat Sat.

Sivananda

How long you want to remain
A slave of passion,
Try to seek peace within
By dispassion and practice
Awake, arise, stop not till the Goal is reached.

—*Swami Sivananda*

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1. SIVA STOTRA

Kalatita Kalyana Kalpantakari
Sadasajjanananda Data Purari
Chidananda Sandoha Mohopakari
Praseeda Praseeda Probho Manmathari.

Unchangeable and ever-blessed *Purari*, Consumer of earth's cycles, constant bestower of Blessings on the pious, sum of knowledge and felicity, dispeller of delusion, conqueror of Love, have mercy, Oh my Lord, have mercy.

He Prabhu Anandadata Jnana hamko deejiye
Sigrasare durgunoko dur hamse keejiye
Leejiye hamko saranme ham sadachari banen,
Brahmachari dharmarakshak veeravratadhari banen.

Oh my Lord, Giver of Bliss, give me wisdom,
Remove all my bad tendencies and qualities soon,
Take me under Thy shelter, so that I may
become virtuous and pure
Protector of virtues and observer of the vow of
celibacy.

2. SAT GURU STOTRA

Om Namasivaya Gurave sat-chit-ananda murtaye
Nishprapanchaya santaya niralambaya tejase.

Prostrations to Lord Siva, Who is the Supreme Guru, Who is an embodiment of etetnal life, knowledge and bliss, Who is free from all worldliness, Who is an embodiment of Peace, Who is without any support and Who is the Light of lights—a mass of Effulgence.

---

3. GAYATRI MANTRA

Om Bhur Bhuvah Suvah Tat Savitur Varenyam
Bhargo Devasya Dheemahe Dheo Yeona Prachodayat.

Let us meditate on Ishwar and His Glory, Who has created this universe, Who is fit to be worshipped, and Who is the remover of all sins and ignorance. May He enlighten our Buddhi.

4. SANTI SLOKA

हरिः ॐ। वाङ्मे मनसि प्रतिष्ठिता मनो मे
वाचि प्रतिष्ठितमाविरावीर्म एधि वेदस्य म
आणीस्थः श्रुतं मे मा प्रहासीरनेनाधीतेनाहो-
रात्रान्संदधाम्यृतं वदिष्यामि सत्यं वदिष्यामि
तन्मामवतु वक्तारमवत्ववतु मामवतु वक्तारमवतु
वक्तारम्।

ॐ शान्तिः शान्तिः शान्तिः ॥

"Hari Om. My speech is rooted in my mind
My mind is rooted in my speech;
Brahman, reveal Thyself to me,
Ye mind and speech enable me
To grasp the truth that the scriptures teach.
Let what I have heard slip not from me;
I join day with night in study,
I think the Truth, I speak the Truth;
May That protect me, may That protect
The teacher, protect me,
Protect the teacher, protect the teacher.

OM PEACE! PEACE!! PEACE!!!

8. SONG OF A VAIRAGI

दिन नीके बीते जाते हैं।

The Days Are Passing Away Speedily.

सुमिरन कर श्रीरामनाम,
तज विषय भोग और सर्वकाम।
तेरे संग चले नहिं एक दाम,
जो देते हैं सो पाते हैं॥ दिन नीके० ॥१॥

1. Remember the holy name of Sri Rama.
Give up all the sensual enjoyments and all other deeds too.
Not even a Dama (1/20th part of an anna) will go with you,
Only they get (something) who give (something).
The days are passing away speedily.

भाई बंधु और कुटुम परिवारा,
किसके बल हरिनाम विसारा।
किसके हो तुम कौन तुम्हारा,
सब जीते जी के नाते हैं॥ दिन नीके ॥२॥

2. Brothers, friends, relatives and family members
All these are related to you as long as you are alive.
Otherwise 'whose are you' and 'who is yours,'
Dear ones! On whose strength you have forgotten the name of Hari?
The days are passing away speedily,

लख चौरासी भरम के आये,
बड़े भाग मानुष तन पाये।
तिसपर भी नहिं करी कमाई,
फिर पाछे पछताते हैं॥ दिन नीके० ॥३॥

3. You have already travelled over the 84 lacs of
births in animal world,
It is very fortunate of you that you have got
this human body
Still you have not done anything (for the next
birth)
And therefore you will have to repent for it
The days are passing away speedily.

जो तू लागे विषय विलासा,
मूर्ख फँसे मृत्युकी पाशा।
क्या देखे श्वाँसा की आशा,
गये फेर नहि आते हैं॥ दिन नीके० ॥४॥

4. If you engage yourselves in worldly enjoyments
after the objects
Oh foolish people! You entangle yourselves in
the clutches of death
And why are you hoping for breaths (after
breaths)?
Remember, what is gone, is gone for ever.
They, those that have passed away, will never
return.
The days are passing away speedily.

INTRODUCTION

This world is nothing but sex and ego. Ego is the chief thing. It is the basis. The sex is hanging on the ego. If the ego is destroyed by Vichara or enquiry of "Who am I", the sex idea takes to its heels by itself. Man—master of his destiny—has lost his divine glory and has become a slave, a tool in the hands of sex and ego on account of ignorance. Sex and ego are the products of Avidya or nescience. The dawn of knowledge of the Self annihilates these two enemies of Atma, the two dacoits who are plundering the helpless, ignorant, little, false Jiva—the illusory 'I.'

It is only within recent years—practically the last forty—that scientific attention has been brought to bear upon the subject of the nature and evolution of the sexual impulse in man. Psychologists and clinical students have made careful investigation into the phenomena of normal and abnormal sexual life among the civilized population of the present day.

The close connection of the subject of sex with religion, both in social evolution and in individual psychology, renders the study of chastity an extremely important chapter in the past and future sociology of the race. Sensuality is inconsistent with wisdom and holiness. The great business of life is to avoid impurity.

Even among electrons there are bachelor electrons and married electrons. Married electrons manifest in pairs. Bachelor electrons exist singly. It is these bachelor electrons only that create magnetic electric force. The power of Brahmacharya is seen even in electrons also. Friend! Will you learn some lessons from these electrons? Will you practise Brahmacharya and develop power and spiritual force? Nature is your best teacher and spiritual guide.

The practice of celibacy is not attended with any danger or any disease or any undesirable results such as the various sorts of 'complex' which are wrongly attributed by the Western psychologists. They have no practical knowledge of the subject on hand. They have got a wrong ill-founded imagination that the ungratified sex-energy assumes the various forms of 'complex' in disguise, such as, *touchphobia*, etc. The complex is due to some other causes. It is a morbid state of mind due [illegible] excessive jealousy, hatred, anger, worry and depression brought about by various causes.

On the contrary, even a little of self-restraint or a little practice of continence is an ideal "pick-me-up." It gives inner strength and peace of mind. It invigorates the mind and nerves. It helps to conserve physical and mental energy. It augments memory, will-force and brain power. It bestows tremendous strength, vigour and vitality. It renovates the system or constitution, rebuilds the cells and tissues, energises digestion and gives power to face the difficulties in the daily battle of life. A perfect celibate can move the world, can stop the ocean-wave like Lord Jesus, can blow up mountains, can command nature and the five elements like

Jnana Dev. There is nothing in the three worlds that cannot be achieved by him. All Siddhis and Riddhis roll under his feet.

Varna-Ashrama Dharmas are practically extinct now. Every one is a Vaishya or Baniya with greed for accumulation of wealth, by hook or crook, by begging, borrowing or stealing. Almost all Brahmins and Kshatriyas are Baniyas or Vaishyas only. There is no real Brahmin or Kshatriya in these days. They want money anyhow. They do not attempt to practise the Dharmas of their order of life. This is the fundamental cause for the downfall of man. If the householder discharges strictly the duties of his stage of life, if he is an ideal Grahasti, there is no necessity for taking Sannyas. [illegible] swelling up in the number of Sannyasins at [illegible] present moment is due to the failure of the householders in the discharge of their duties. The life of an ideal householder is as much difficult and rigid as that of an ideal Sannyasin Pravritti Marga or the path of Karma Yoga is as much difficult and rigid as that of Nivritti Marga or the path of renunciation.

There is not much difference in sex between a male (boy) and a female (girl) when they are very young. When they attain puberty there is a drastic change. Feelings, gestures, body, gait, talk, look, movements, voice, qualities and demeanour, change altogether. Though a lady appears to be gentle and soft, yet she becomes rude, rough and distinctly masculine when she becomes angry. The feminine grace vanishes when she is under the influence of wrath, indignation, fury and resentment. Have you ever seen women fighting in the streets? Women are more jealous than men. They have more Moha and passion also. They are eight times more passionate than men. Women have more power of endurance. They are more emotional. Males are more rational. Though females are more passionate, yet they have more power of restraint than males. After enticing they keep quiet. The real culprit is man only. He is aggressive. It is he who tastes the 'forbidden fruit' first. 'Forbidden fruit' is really knowledge of good and evil and right and wrong. Women can have Darshan of God easily if they turn their minds in the spiritual path, as the element of love is predominent in them. Sneha Vritti is more developed in them.

As a king is no king without a treasury, subjects and an army, as a flower is no flower without fragrance, as a river is no river without water, so also, a man is no man without Brahmacharya. Hunger, passion, fear and sleep are common to man and animal. That which differentiates man from animal is Jnana and Vichara (discrimination). All these can be secured only by the preservation of the Veerya. If a man has not got these qualifications, he should bə really reckoned as a veritable animal only. Even animals have got more self-control than men. It is only the so-called man who has degraded himself much in indulgence. That man in whom the sex idea is deep-rooted can never dream of understanding Vedanta and realising Brahman even after one hundred crores of births.

Real culture is the establishment of perfect physical and mental Brahmacharya. Real culture is the realisation of identity of the individual soul with the supreme soul through direct experience. For a passionate worldly-minded man the terms : "Self-realisation," "God," "self," "Vairagya," "renunciation," "death," "burial ground," are very revolting and terrifying, because he is attached to objects. The terms, 'singing,' 'dancing,' 'talks about women,' are very pleasing. The attraction for objects will gradually vanish if one begins to think seriously of the unreal nature of the world. People are burnt by the fire of lust. All measures that are calculated to eradicate this dire disease should be dealt with at large. All people should be fully conversant with the different methods that will help them in rooting out the dire enemy—lust. If they fail in one method, they can take recourse to another. Lust is a brutal instinct in unregenerated men. One should be ashamed to repeat again and again the sensual acts when he is fully aware that the goal of life is self-realisation, through attainment of purity and practice of constant meditation. An objector may say that these topics should not be dealt with openly and they should be talked secretly. This is wrong. What is the use of hiding things? Hiding a thing is sin.

Through Brahmacharya get over the miseries of mundane life and attain health, strength, peace of mind, endurance, chivalry, material progress, psychic advancement, clear brain, gigantic will-power, bold understanding, retentive memory, abundant energy, power to face difficulties in the daily battle of life and immortality. One who has perfect control over sexual energy attains powers unobtainable by any other means.

People talk much on 'Brahmacharya.' But practical men are rare indeed. A life of continence is really beset with difficulties. But the path becomes smooth for a man of iron determination, patience and perseverance. We want real practical men on the field who are practical Brahmacharis, who can impress people by their strong physique, ideal lives, noble character and spiritual strength. Mere idle talk is of no use whatsoever. We have had enough of idle talkers on the field and platforms. Let some practical men come forward and lead the youngsters by their exemplary lives and spiritual aura. Let me remind you once more: **Example is better than precept.**

The average life of mankind has come to 40 years as against 100 years. Every well-wisher of the country must think over this most disgraceful and disastrous state of affairs very carefully and apply the proper remedies in time. The future well-being of the country entirely rests on the youths. It is the duty of Sannyasins, saints, professioners, teachers and parents to reintroduce the life of celibacy.

Thou art very dear to me, O Krishna, because thou art treading the path of Truth. Thou art sincerely struggling. Thou art treading the path of Self-realisation too. Hence I have given this advice to you. Thou art Nitya, Suddha, Buddha, Mukta, Atma (eternal, pure, perfect, all-wise, free Self). O sweet dear Ananda! Feel this. Assert this birthright. Claim this birthright amidst other multifarious works. This is better than cave-life. This is dynamic, integral Yoga of Siva. This was the Yoga of Sankara and Buddha too.

My dear brothers! Remember, you are not this perishable body of flesh and bones. You are immortal, all-pervading, Sat-chid-ananda Atma. Thou art the living truth. Thou art Brahman. Thou art Atma. Thou art absolute consciousness. You can attain this supreme state only by leading a life of a true Brahmachari.

In conclusion, I fervently pray, with folded hands, that you all should sincerely struggle hard to control passion—the enemy of peace and prosperity—by Sadhana. A true Brahmachari is the real mighty emperor of this world. My silent adorations to all Brahmacharins! Glory unto them! I pray that the educational authorities, teachers, professors and elders will play their special attention to this vital subject *Brahmacharya* for the uplift of the future generation.

May the divine splendour shine in your faces!
May the divine flame grow brighter in you all!
May the divine power and peace abide
in you for ever!

Om Santi! Santi!! Santi!!!

Swami Sivananda

Chapter I—WHAT IS BRAHMACHARYA

Brahmacharya is purity in thought, word and deed. Brahmacharya is celibacy and continence. Brahmacharya includes the control of not only the sex or reproductive Indriya but also all other Indriyas. This is the definition of Brahmacharya in a broad sense of the term. Brahmacharya denotes the idea of Vedas and Ishwar. Brahmacharya includes character-building or right moulding of character. Brahmacharya is a *sine qua non* (most important). It is a great *desideratum* (a thing mostly desired). It is of vital importance. They say that: "Knowledge is Power." But I assert boldly with great assurance and practical experience that: "Character is Power" and that character is far superior to knowledge even.

Yama is the first step of Raja Yoga. It is the practice of Ahimsa, Satya, Asteya, Brahmacharya and Aparigraha (non-killing, truthfulness, non-stealing, celibacy and non-receiving of gifts). Among these, Brahmacharya is the most important. In Jnana Yoga, Dama (self-control) is the foundation for the student. In Maha Bharat (Santi Parva), you will find: "Many are the branches of Dharma; but Dama is the basis of them all." Brahmacharya is the vital subject for those who want success in material or spiritual life. Without it a man is absolutely unfit for the worldly activities or spiritual practices.

Brahmacharya is the vow of celibacy in thought, word and deed, by which one attains Self-realisation or reaches Brahman. The term 'celibacy' is from the Latin *calebs*, unmarried, single and signifies the state of living unmarried.

Brahmacharya is a divine word. It is the sum and substance of Yoga. Through Avidya, this is forgotten. It is the supreme Yoga which Lord Krishna emphasises repeatedly in his "Immortal Song." In Chapter VI, Sloka 14, it is very clearly stated that the view of Brahmacharya is necessary for meditation (*Brahmacharivrate sthitha*). In Chapter XVII, Sloka 14, He says that Brahmacharya is one of the requisitions for the austerity of the body (*Sarira Tapas*). Now we have another statement made in Chapter VIII, Sloka 11, that Yogis practise Brahmacharya in order to attain the goal spoken of by the knowers of Vedas. This is also found in Kathopanishad, Chapter I-ii-15.

God is Rasa. *Raso vai sah*—Rasa is Veerya (vital fluid or semen). You can get eternal bliss by the attainment of Rasa or Veerya only—*Rasohyewayam labdwa anandi bhavati*. Brahmacharya means the control of semen, the study of the Vedas and contemplation on God. As defined by Yagnavalkya :—

Kayena manasa vacha sarvaavasthaasu
sarvada,
Sarvatra maithuna tyago—Brahmacharya
prachakshate.

"Brahmacharya is abstaining from Maithuna (all sexual enjoyment) for ever, in all places, and in all conditions, either physically, mentally or in words."

Veerya is attained only by your being established in Brahmacharya and *vice versa*. Brahmacharya is the Achara by which you attain or reach Brahman (God, Existence) and so it is said : *Achara Prathamo Dharmah*—the first and foremost duty of a Brahmachari is the attainment of Achara.

Brahmacharya is of two kinds, *viz.*, physical and mental. Physical Brahmacharya is the control of body. Mental Brahmacharya is the control of evil thoughts. In mental Brahmacharya, no bad thoughts will enter the mind. The mental one is little more difficult than the physical ; but through sincere exertion you can be well established in mental Brahmacharya. You must keep up the idea of mental Brahmacharya always before you. Then you will realise it soon. There is no doubt of this.

Brahmacharya means control of not only the reproductive Indriya but also control of all senses in thought, word and deed. The door to Nirvana or perfection is complete Brahmacharya. Complete celibacy is the master-key to open the realms of Elysian Bliss. The avenue to the abode of Supreme Peace begins from Brahmacharya or purity.

The gratification of every worldly desire is sinful ; the flesh should be the abject slave of the spirit intent upon unearthly things. Man was created for a life in spiritual communion with God, but he yielded to the seduction of evil demons who availed themselves of the sensuous side of his nature to draw him away from the contemplation of the divine and lead him to the earthly life. Moral goodness, therefore, consists in renouncing all sensuous pleasures, in separating from the world (mentally) through discrimination and dispassion, in living solely after the spirit, in imitating the perfection and purity of God.

Brahmacharya is a spring flower that exhales immortality from its petals. The special virtues of endurance and bravery are intimately connected with the cultivation of chastity. Strict abstinence is not merely from sexual intercourse but also from autoerotic manifestations, from masturbation, from homosexual acts and from all sexual perverse practices. It must further involve a permanent abstention from indulgence in erotic imagination and voluptuous reverie.

Brahmacharya is the basis for the attainment of Kaya Siddhi. Complete celibacy must be observed. This is of paramount importance. By the practice of Yoga the semen becomes transmuted into Ojas Shakti. The Yogi will have a perfect body. There will be charm and grace in his movements. He can live as long as he likes (Iccha Mrityu). That is the reason why Lord Krishna says to Arjuna: *Tasmat Yogi Bhavarjuna*—therefore become a Yogi, O Arjuna.

Brahmacharya is freedom from sexual thoughts and desires. It is control of all Indriyas in thought, word and deed. It is meant for both men and women. Bhishma, Hanuman, Lakshman, Mirabai, Sulabha and Gargi, were all Brahmacharins. Sankara says: "Brahmacharya or spotless chastity is the best of the penances. Such a celibate is God indeed!"

Brahmacharya is the basis of acquiring immortality. Brahmacharya brings material progress and psychic advancement. It is a potent weapon for waging war against the internal Asuras, *viz.*, Kama, Krodha, Lobha, etc. It contributes perennial joy—uninterrupted and undecaying bliss. It gives tremendous energy, clear brain, gigantic will-power, bold understanding, retentive memory and good Vichara Shakti. Through Brahmacharya and Brahmacharya alone, you can get physical, mental and spiritual advancement in life.

Everyone of you should endeavour your level best to mould your character properly. Your whole life and your success in life entirely depends upon the formation of your character. All the great persons in this world have achieved their greatness through character and character alone. The brilliant luminaries of the world have won their laurels of fame, reputation and honour, through character and character alone.

EIGHT ANGAS OF BRAHMACHARYA

The following are the eight Angas (links) of Brahmacharya. There are eight kinds of breaks, so to say, in the current of Akhanda Brahmacharya practice. You must avoid these eight interruptions with great care, sincere exertion and vigilant circumspection :—

1. **Darshan**—Looking at a girl or a picture of a woman with a lustful heart.
2. **Sparshan**—A desire to be near her or to touch or embrace her.
3. **Keli**—Playing with her.
4. **Kirtan**—Praising her qualities to your friends.
5. **Guhya Bhashan**—Conversing with her in private.
6. **Sankalpa**—The thought of a woman.
7. **Adhyawasayam**—Strong determination to have carnal knowledge with a woman.
8. **Kriya Nivritti**—Sexual enjoyment.

Only he, who is free from all the above, can be called a true Brahmachari. A real Brahmachari should ruthlessly avoid them.

Manu says that, the students, as long as they are in school life, must get into the habit of controlling their sense-organs by giving up drink, meat, scents, flower-garland, liquors and females, hot things and all acts of violence, oil, Anjanam (eye-paste), the use of shoes, umbrella, gambling, gossips, lies, looking at females, hitting at each other and sleeping together with others. The student should never, not even in dreams, let go his Veerya. If he does it willingly or knowingly, he fails in his duty. It is death to him. It is a sin. He is a fallen victim. By proper Sadhana, he should try to preserve the Veerya. Through Brahmacharya and Brahmacharya alone you can get the physical, mental and the spiritual advancements in life.

VEERYA—THE VITAL FLUID

Rasad raktam thatho mamsam mamsad medaprajayate, Medadasthi sthathomajja; majjat shukrasya sambhavaha—From food comes juice or chyle; from chyle, blood; from blood, flesh; from flesh, fat; from fat, bones; from bones, marrow; and lastly from marrow, semen.

The Veerya comes out of the very marrow that lies concealed inside the bones. It is found in a subtle state in all the cells of the body. Out of food is manufactured chyle. Out of chyle comes blood. Out of blood comes flesh. Out of flesh comes fat. Out of fat comes bone. Out of bone comes marrow (Majja). Out of marrow comes semen. These are the Sapta Dhatus that support this life and body. Mark here how precious is semen. It is the last essence. It is the essence of essences. One drop of semen comes from 40 drops of blood.

According to Ayurveda, it is elaborated out of 80 drops of blood. Just as sugar is all-pervading in the sugar-cane, butter in milk, so also, semen is pervading the whole body. Just as the butter-milk is thin after the butter is removed, so also, semen is thinned by its wastage. The more the wastage of semen, the more is the weakness. In Yoga Shastras it is said, **Maranam Bindu Paten Jivanam Bindu Rakshanat**—falling of semen brings death; preservation of semen gives life. Semen is the real vitality in man. It is the hidden treasure for man. It imparts Brahma Tejas to the face and strength to the intellect.

The two testes or seeds that are located in the scrotal bag are called secretory glands. These cells of the testes have been endowed with the peculiar property of secreting semen from the blood. Just as bees collect honey in the honeycomb drop by drop, so also, the cells of the testes collect the semen drop by drop from the blood. Then this fluid is taken by the two ducts or tubes to the *vesiculae seminalis*. Under excitement, it is thrown out by special ducts, called ejaculatory ducts, into the urethra where it is mixed with the prostatic juice. [For a detailed description and functions of all these internal sexual organs refer to any anatomy book]. This knowledge is necessary. I will pass on to the most important portion—Sadhan or practical methods to preserve this vital fluid.

According to Ayurveda, semen is the last Dhatu that is formed out of Majja or marrow. From food, chyle (Rasa) is manufactured. Out of chyle comes blood (Rakta); out of blood comes flesh; out of flesh comes fat; out of fat comes marrow; out of marrow comes semen. These are the seven Dhatus. There are three divisions in each Dhatu. Semen nourishes the physical body, heart and intellect. That man who uses the physical body, heart and intellect only can have perfect Brahmacharya. A Pahalwan or wrestler who uses his physical body only but keeps the intellect and heart undeveloped cannot expect to have full Brahmacharya. He can have Brahmacharya of the body only but not of the mind and the heart. The semen that belongs to the heart and mind will certainly flow out. If an aspirant does only Japa and meditation, if he does not develop the heart and if he does not practise physical exercise, he will have only mental Brahmacharya. That portion of the semen which goes to nourish the heart and body will flow out. (But an advanced Yogi who dives deep in meditation will have full Brahmacharya even if he does not take physical exercise).

A tree draws the essence (Rasa) from the earth. It is circulated throughout the tree, its twigs, branches, leaves, flowers and fruits. The shining colour and life in the leaves, flowers, etc., is due to this Rasa. Similarly, the Veerya that is manufactured by the cells of the testes out of the blood gives colour and vitality to this body and different organs.

One of the students of Dhanwantari approached his teacher after finishing his full course of Ayurveda and asked him: "O Bhagavan! Kindly let me know the secret of health now." Dhanwantari replied: "This Veerya (seminal energy) is verily Atman. The secret of health lies in preservation of this vital force. He who wastes this energy cannot have physical, mental, moral and spiritual development."

If the spermatic secretion in men is continuous, it must either be expelled or reabsorbed. As a result of the most patient and persevering scientific investigations, whenever the seminal secretions are conserved and thereby reabsorbed into the system, it goes towards enriching the blood and strengthening the brain. Dr. Dio Louis thought that the conservation of this element is essential to strength of body, vigour of mind and keenness of intellect.

Another writer, Dr. E. P. Miller, writes: "All waste of spermatic secretions, whether voluntary or involuntary, is a direct waste of life-force. It is almost universally conceded that the choicest element of the blood enters into the composition of the spermatic secretion. If these conclusions are correct then it follows that a chaste life is essential to man's well being."

For protecting the semen, it is essential to wear always a strip of (dark-red coloured) cloth over the private part; for there will be no night emission and growth of testicle. It is befitting for a celibate to wear always wooden sandals as thereby the semen will be conserved, eyes will be benefited, life prolonged and holiness and lustre will increase.

When the Veerya is once lost, it can never be recouped in your life-time by your taking any amount of Badam (almonds), nervine tonics, milk, cream, cheese, Chyavan Prasha or Makaradhwaja. This fluid, when preserved carefully, serves as a master-key for you to open the doors of the realms of God or Atma or Elysian Bliss and for all sorts of higher achievements in life.

VOW OF BRAHMACHARYA

The vow of celibacy will give you sure protection against temptation. It is a strong weapon to attack lust. If you do not take a vow of celibacy, the mind will tempt you at any moment. You will have no strength to resist the temptation and you will become a sure victim. He who is weak and effiminate is afraid of taking the vow. He brings in various excuses and says: "Why should I be bound by a vow? My will is strong and powerful. I can resist any sort of temptation. I am doing Upasana. I am practising will-culture." He repents in the long run. He has no control over the senses. Only that man, in whom the subtle desire for the object to be renounced lurks in the corner of his mind, brings in such sort of excuses. You must have right understanding, discrimination and dispassion. Then only your renunciation will be lasting and permanent. If renunciation is not the outcome of discrimination and dispassion, the mind will be simply waiting for an opportunity to get back the object that has been renounced.

If you are weak, take a vow of celibacy for a month and then extend it to three months. You will gain some strength. You will be able to prolong the period to six months. Gradually you will be able to extend the vow to one or two or three years. Sleep separately and do vigorous Japa, Kirtan and meditation daily. You will hate lust now. You will experience freedom and indescribable joy. Your partner in life also should do Japa, meditation and Kirtan daily.

Chapter II—SECRET OF LONGEVITY

It is on the mere attainment or establishment of Achara that you may be able to attain full age and eternal happiness. You can attain full age, even if you are devoid of all other qualities, by the establishment of Achara only. Achara is character-building. You must have good character. Otherwise you will lose your Brahmacharya or Veerya—the vital energy—and thereby attain premature death. Srutis declare full life or age of one hundred years for a man. This you can attain only by the establishment of Brahmacharya.

You have to remember one thing more: The secrets of longevity may be based chiefly upon discretion in the choice of food and drink, temperance, sobriety, chastity and a hopeful optimistic outlook on life and so gluttons, drunkards, the idle, the dissipated or the lazy, cannot reasonably hope to attain full age.

"That one may attain to the age of one hundred years or more is no visionary statement. According to psychological and natural laws, the duration of human life should be at least five times the period necessary to reach full growth. This is a prevailing law which is exemplified in the brute creation. The horse grows about four years and lives to about 12 to 14; the camel grows for eight years and lives to about 40. Man grows for about 20 to 25,—if accidents could be excluded,—his normal duration of life should not be less than one hundred years," so says Milton Severen of the West. Just compare this to the period of life declared by the Srutis, Puranas and the Shastras of the Hindus and the period of Brahmacharya as full 25 years. The period of full growth for a Brahmachari, which can be established by the attainment of Veerya, is to be had by the rigid attainment of Brahmacharya and so Patanjali Maharishi, the author of Raja Yoga or Ashtanga Yoga, says: *Brahmacharya Pratishthyam Veerya Labhah.*

There are instances of men who have attained longevity and intellectual powers despite their loose, immoral ways. Obviously this is due to their Prarabdha. But they would have been still more powerful and brilliant had they possessed a good character and continence as well.

IMPORTANCE OF BRAHMACHARYA

Pure air, pure water, wholesome food, physical exercise, out-door games, walking with brisk steps, rowing, swimming, light games (like tennis, etc.) all contribute to the maintenance of good health, strength and a high standard of vitality. There are indeed many ways to gain health and strength. These ways are, doubtless, indispensably requisite. But Brahmacharya is the most important of all. Without Brahmacharya all your exercises are nothing. Brahmacharya is the master-key for opening the realms of health and happiness. It is the corner stone of the edifice of bliss and unalloyed felicity. It is the only specific that keeps up true manliness.

The vital energy—the Veerya which supports your life—which is the Prana of Pranas, which shines in your sparkling eyes, which beams in your shining cheeks, is a great treasure for you. Remember this point well. Grasp fully the importance and value of this vital essence of life. Veerya is All-power. Veerya is All-money. Veerya is God. Veerya is God in motion. Veerya is dynamic Will. Veerya is Atma Bal (soul-force). Veerya is God's Vibhuti. Gita says: *Paurusham nrishu*—I am the seed or virility in men. Veerya is the essence of life, thought, intelligence and consciousness.

Practice of celibacy augments immensely one's mental energy and mental strength. Mental strength is far superior to physical strength. Look at Mahatma Gandhiji. Physically he is weak. But mark his tremendous mental strength! That is due to his Brahmacharya.

Abstinence or continence is the corner stone or foundation on which the pedestal of Moksha stands. If the foundation is not very strong, the superstructure will fall down when there is heavy rain. Even so, if you are not established in Brahmacharya, if your mind is agitated by evil thoughts, you will fall down. You cannot reach the summit of the ladder of Yoga or the highest Nirvikalpa Samadhi.

The Srutis declare: *Nayam Atma Balahinena Labhyaha*—This Atma is not attainable by a weak man. In Gita you will find: *Yadichchanto Brahma-*

charyam Charanti—That desiring which Brahmacharyam is performed." Chap. VIII-II. *Trividham Narakasyedam dwaram Nasanamat manaha—Kama Krodhastatha Lobhasthasmat ethat thrayam tyajet*—O Arjuna! Triple is the gate of the hell, destructive of the Self; lust, wrath and greed; therefore let man renounce these three." Chap. XVI—21. *Jahi Shatrum Mahabaho Kamarupam durasadam*—Kill this powerful enemy passion by the observance of Brahmacharya.

Lambichus states that the gods do not hear him, who invokes them, if he is impure from sexual connections. In Islam strict continence is required on the pilgrimage to Mecca. It is required for the Hebrew congregation during the *theophany* at Sinnai and before entering the temple. Ancient India, Egypt and Greece enforced the rule that the worshipper must abstain from intercourse with women during and before worship. In Christianity continence was required as a preparation for both Baptism and the Eucharist.

The highest type of Christian was celibate. Christian teachers praised celibacy and marriage came to be in their eyes only a secondary good for those who were unable to serve continence. The bishops of the Greek Church are always celibates, being chosen from the monks.

He who has even a little bit of Brahmacharya will tide over a crisis of any disease very easily. If it takes a month for an ordinary man for recovery, this man will be completely alright in a week.

By the establishment of continence, vigour is obtained. The Yogi gets Siddhi (perfection) by attaining perfect mental and physical Brahmacharya. It helps him in achieving divine knowledge and other Siddhis. When there is purity, the rays of the mind are not dissipated. Focussing of the mind becomes easy. Concentration and purity go together. Although a sage talks a few words only, a deep impression is produced on the minds of hearers. This is due to his Ojas Shakti which is conserved by preservation of semen and its transumation.

Practice of Brahmacharya gives good health, inner strength, peace of mind and long life. It invigorates the mind and nerves. It helps to conserve physical and mental energy. It augments strength, vigour and vitality. It gives power to face the difficulties in the daily battle of life. A perfect Brahmachari can move the world, can command nature and the five elements like Jnana Deva.

Have you realised, my dear friends, the importance of Brahmacharya? Have you recognised, dear brothers, the true significance and glory of Brahmacharya? How can you expect to be strong and healthy if the energy that is acquired through various means with great difficulty and at a great price is wasted daily? It is impossible to be strong and healthy unless men and women and boys and girls try their level best to keep up Brahmacharya or the vow of celibacy.

GLORY OF BRAHMACHARYA

There cannot be any language without vowels. You cannot draw a picture without a canvas or wall or a background. So also, you cannot have health and spiritual life without Brahmacharya. Brahmacharya brings also material progress and psychic advancements. Brahmacharya is the basis for acquiring Immortality. It is a substratum for a life of peace in Atma or pure Spirit or Absolute Consciousness. It is the firm support for Brahmanishta, which is eagerly longed for by sages, aspirants and Yogic students. It is the potent weapon for waging war against the internal Asuras, *viz.*, Kama, Krodha, Lobha, etc. It serves as a gateway for the bliss beyond. It contributes perennial joy, uninterrupted and undecaying bliss. Even Rishis, Devas and Gandharwas serve at the feet of a true Brahmachari—a genuine and established celibate. With this power only, one has to open the Sushumna and to allow the Kundalini to pass through. Eight Siddhis and nine Riddhis roll under the feet of a true Brahmachari. They are ever ready to obey his command. The Lord of Death (Yama), flies away from him. Who can describe the magnanimity, majesty and true glory of a real Brahmachari?

Arjuna was a strong man but he became nervous and gave up his bow in the battle-field. At that time Lord Krishna explained to Arjuna the doctrines of Gita, so serene, calm and peaceful. This is due to His power of Brahmacharya.

Look at the activities of Bhishma. He possessed superhuman powers. He had tremendous will-power and physical strength. He could even shake the world with the tip of his little finger. He took the vow of life-long Brahmacharya. Because of his great qualities, the Devas cried out "Bhisma—the Terrible," while his original name was 'Devavrata.' He had the power to die at will. Indrajit had a boon of being invincible to all except to one who could abstain from all sorts of sensual enjoyments at least for full 14 years—it was Lakshman who was the cause for the death of Indrajit because of his power of Brahmacharya. Carrying a big mountain and other great activities were nothing for Hanuman. All these were due to the power of Brahmacharya.

Brahmacharyena Tapasa Deva Mrityumupagnata—The Vedas declare that by Brahmacharya and penance the Devas have conquered death. How did Hanuman become a Mahavir? It is with this weapon of Brahmacharya that he acquired unsurpassable strength and valour. That great Bhishma, the grandfather of Pandavas and Kauravas conquered death by Brahmacharya. It is only Lakshman, the ideal Brahmachari, who put down the man of inestimable prowess, the conqueror of three worlds, Meghanada, son of Ravana. It is through the force of Brahmacharya that Lakshman was able to defeat that invincible Meghanada. The valour and greatness of emperor Prithviraj was due to the strength of Brahmacharya. There is nothing in the three worlds that cannot be attained by a Brahmachari. The Rishis of yore knew fully well of the value of Brahmacharya and that is the reason why they have sung in beautiful verses about the glory of Brahmacharya.

Throughout folklore runs the idea that second-sight and the vision of super-natural are especially, if not solely, the privilege of celibates. Westermack favours the explanations that pollution destroys holiness. A tribe on the Rio Negro enjoined celibacy upon their Shamans because they believe that medicine will prove ineffectual if administered by a married man.

Just as the oil comes in a wick and burns with glowing light, so also, the Veerya or semen flows up by the practice of Yoga Sadhana and is converted into Tejas or Ojas. The Brahmachari shines with Brahmic Aura in his face. Brahmacharya is the bright light that shines in the house of human body. It is the fully blossomed flower of life around which the bees of strength, patience, knowledge and purity and Drithi, wander about humming hither and thither. In other words, he who observes Brahmacharya will be endowed with the above qualities. Scriptures declare emphatically :—*Ayusthejo balam veeryam pragna sreescha ; punyam chat sat priyatwamcha vardhate Brahmacharyayaa*—By the practice of Brahmacharya, longevity, glory, strength, vigour, knowledge, wealth, undying fame, virtues, devotion to Truth, increase.

The intellect becomes sharp and clear by continence. Strength and Dhairyam are obtained. He is a master of the three worlds. No Yoga or material or spiritual progress is possible without Brahmacharya. Brahmacharya is the most important virtue of Self-realisation.

A man who has the power of Brahmacharya can turn out immense mental, physical and intellectual work. He has a magnetic aura around his face. He can influence the people by speaking a few words, or even by his very presence. Look at Mahatma Gandhi. He has acquired this by constant and careful practice of Ahimsa, Satyam and Brahmacharya. He wields the world through this power alone.

It is needless to say that a true Brahmachari possesses tremendous energy, clear brain, gigantic will-power, bold understanding, retentive memory and good Vichar Shakti. Swami Dayanand stopped the carriage of a Maharaja. He broke the sword with his hands. This is due to his power of Brahmacharya. All the spiritual leaders had been true Brahmacharins. Jesus, Sankara,. Jnana Deva, Samarath Ram Das, were all Brahmacharins.

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Chapter III—MODERN EDUCATION

If you compare the present system of education with our ancient Gurukul system, there is a wide gulf between the two systems. In the first place, the present system of education is very, very costly. The moral side of education is absolutely ignored at the present moment. Every student in the Gurukul was pure. Every student had perfect moral training. This was the predominating feature of ancient culture. Every student had a knowledge of Pranayam, Mantra Yoga, Asans, code of morals, Gita, Ramayan, Maha Bharat and Upanishads. Every student possessed humility, self-restraint, obedience, spirit of service and self-sacrifice, good demeanour, politeness, courteous nature and, last but not least, a desire for acquiring Atma Jnana.

The college students of the present day do not possess any of these virtues at all. Self-control is a thing unknown to them. Luxurious living and self-indulgence begin from their very boyhood. Arrogance, impertinence, disobedience, are deep-rooted in them. They have become confirmed atheists and rank-materialists. Many are ashamed to say they believe in the existence of God. They have no knowledge of Brahmacharya and self-control. Fashionable dress, undesirable food, bad company, frequent attendance at theatres and cinemas, aping Western manners and customs, have rendered them weak and passionate. Brahma-vidya, Atma-jnana, Adhyatmic science, Vairag, wealth of Moksha, Atmic peace and bliss, are quite foreign to them.

Fashion, style, epicurianism, gluttony, luxury, have occupied their minds. It is very pitiable to hear the life history of some of the college students. In Gurukul, boys were healthy and strong and lived long. The Health Officers of Bengal reported that 75% of students are unhealthy in Calcutta and Dacca. The Health Officers of Bombay reported that 90% of students are unhealthy in Karachi. It has indeed been detected that the health of students has deteriorated throughout India. Moreover, the vices and bad practices which are ruining their health are on the increase. There is no ethical culture in modern schools and colleges. Modern civilization has enfeebled our boys and girls. They lead an artificial life. Children beget children. There is racial degeneration. The cinema has become a curse. It excites passion and emotion. Now-a-days, in cinemas vulgar scenes and immoral plays are enacted even when they show the stories from Maha Bharat and Ramayan. I again have to reiterate with force that the present system of education in India needs a thorough drastic overhauling immediately. Professors of some colleges insist on the students putting on fashionable dress. They even dislike students who wear clean but simple clothing. A great pity ! Cleanliness is one thing and fashion is another thing. The so-called 'fashion' takes root in worldliness and sensuality.

DUTY OF TEACHERS AND PARENTS

A great onerous duty rests with the teachers and professors of schools in training the students in the path of right conduct (Sadachar) and moulding their character properly. They themselves should be strictly moral and pure. They should be endowed with ethical perfection. Otherwise it will be like the blind leading the blind. Before taking to the profession of a teacher, every teacher should feel the high responsibility of his position. Mere intellectual achievement in the art of delivering dry lectures alone will not adorn a professor.

When students reach the age of maturity, certain growths and changes take place in the physical body. Voice changes. New emotions and sentiments arise. Naturally they become curious. They consult the street boys. They are ill-advised. They ruin their health by vile habits. A clear knowledge of sexual health, hygiene, Brahmacharya, how to attain longevity, how to control passion, etc., should be imparted to them. Parents should teach their children the various stories from Mahabharat and Ramayan that relate to Brahmacharya and right conduct.

Parents should advise their children, often and often, on the subject of Brahmacharya. This is their imperative duty. Candid talks to the boys and girls are very necessary when they are showing signs of puberty. There is no use of beating about the bush. Matters that relate to sex should not be kept hidden. It will only be a false modesty if the parents feel shy to talk to them on this important subject.

Silence will only excite their curiosity. If they can understand these things clearly in time, surely they will not be misguided by evil companions and they will not develop bad habits.

Oh Teachers and Professors! Wake up now. Train the students in the path of Brahmacharya and righteousness and morality. Make them true Brahmacharins. Do not neglect this noble work. You are morally responsible for this onerous work. This is your Yoga.. You can have Self-realisation if you take up this work in right earnest. Be true and sincere. Open your eyes now. Explain to the boys and girls the importance of Brahmacharya and instruct them the various methods by which they can preserve the Veerya—the soul-force or Atma Shakti that is hidden in them.

Teachers who have disciplined themselves first should hold private talks with students and give them regular practical lessons on Brahmacharya. Rev. H. Packenham Walsh, late Principal of S. P. G. College, Trichinopoly—now a Bishop—used to hold regular talks with students on Brahmacharya and self-control.

The future destiny of the world rests with the teachers and the students. If the teachers train their students in the right direction, in the path of righteousness, the world will be filled with ideal citizens, Yogins and Jivanmuktas, who will radiate light, peace, bliss and joy everywhere.

Magic lantern demonstrations on the subject of Brahmacharya, on the lives of Brahmacharins of yore, on stories of Mahabharat and Ramayan, should be regularly conducted in schools and colleges. This will be a great help in elevating and inspiring the students to a high moral standard.

Blessed is he who truly endeavours in making his students true Brahmacharins. Twice blessed is he who tries to become a real Brahmachari. May the blessings of Lord Krishna be upon them. Glory to the teachers, professors and students!

Chapter IV—WHO IS A BRAHMACHARI

A Brahmachari is one who is attempting to realise Brahman by his conducting a life of absolute celibacy. Brahmacharya is the conduct of leading a celibate life. The Anugita says: "One who has passed beyond all disciplinary action and rests in Brahman and moves about in the world as Brahman himself is called Brahmachari."

There are two types of Brahmacharins—the Naishtika, who is celibate all throughout his life, and Upakurvana, who will become a householder (Grahasta) after the completion of his religious study.

A true Brahmachari only can cultivate Bhakti. A true Brahmachari only can practise Yoga. A true Brahmachari only can acquire Gyana. Without Brahmacharya no spiritual progress is possible. Therefore I have given below some practical methods to get success in Brahmacharya :—

Brahmacharya is absolute freedom from sexual desire and thoughts. A Brahmachari must be free from lustful looks even. Lord Jesus says: "If you have a lustful look, you have already committed adultery in your heart." A true Brahmachari will not feel any difference in touching a woman, a piece of paper, a log of wood, or a piece of stone.

AKHANDA BRAHMACHARI

An Akhanda Brahmachari who has not allowed even a drop of semen to come out for a period of twelve years will enter into Samadhi without any effort. Prana and mind are under his perfect control. Bala Brahmachari is a synonymous term for Akhanda Brahmachari. An Akhanda Brahmachari has strong Dharana Shakti (power of grasping), Smriti Shakti, (retentive memory) and Vichara Shakti (power of enquiry). An Akhanda Brahmachari need not practise Manan and Nidhidhyasan. His intellect is pure and his understanding is clear. Akhanda Brahmacharins are very, very rare. But there are some. You can also become an Akhanda Brahmachari if you attempt in right earnest. Mere matted hair, application of ashes to the forehead and body cannot make one an Akhanda Brahmachari. That Brahmachari who has controlled the physical body and his physical Indriyas but who constantly dwells in sexual thoughts is a confirmed hypocrite. He should never be trusted. He will become a menace at any time. He cannot be called a Brahmachari.

If you can remain as an Akhanda Brahmachari for a period of twelve years, you will realise God immediately without any further Sadhana. You have already achieved the goal of life. Mark here the word "Akhanda."

Become a Naishtic Brahmachari. Naishtic Brahmachari is one who takes a vow to remain as a celibate throughout his life. He may at once take Sannyas also without entering the householder's life.

Dear Shyama! You are Naishtic Brahmachari, one who has taken the vow of remaining as a celibate in thought, word and deed, throughout your life.

Now even the Sun will tremble before you, because he is afraid of being pierced by you through your power of Brahmacharya. You are the glorious Sun of suns now.

OORDVARETA YOGI

I shall speak a word on Oordvareta Yogi. An Oordvareta Yogi is one in whom the seminal energy flows upwards towards the brain and is stored up as Ojas Shakti which is used for contemplative purposes in the practice of Dhyan. In an Oordvareta Yogi the seminal energy is transmuted into spiritual energy (Ojas Shakti). The process of transmutation is termed sex-sublimation. An Oordvareta Yogi will have no wet dreams. He not only converts the semen into Ojas, but checks through his Yogic power, through purity in thought, word and deed, the very formation of semen by the secretory cells of the testes or seeds. This is a great secret. Allopaths believe that even in an Oordvareta Yogi, the formation of semen goes on incessantly and that the fluid is re-absorbed in the blood. This is a mistake. They do not understand the inner Yogic secrets and mysteries. They are in the dark. Their Drishti is concerned with the gross things of the universe. The Yogi penetrates into the subtle hidden nature of things through Yogic vision and Yogic Chakshu (inner eye of wisdom). The Yogi gets control over the astral nature of semen and thereby prevents the formation of the very fluid itself. According to Yogic science, semen (Sukram) exists in a subtle state throughout the body. It is withdrawn and elaborated into gross form in the sexual organs under the influence of the sexual will and sexual excitement. To be an Oordvareta Yogi is not merely to prevent the emission of gross semen already formed but to prevent its formation as gross seed.

An Oordvareta Yogi will realise Brahman quickly. Mere Sravana is quite sufficient for him for getting Brahma Anubhava or Atma Sakshatkar (Self-realisation).

If the sexual energy is transmuted into Ojas (spiritual energy) by pure thought, it is called sex-sublimation in Western psychology. Just as a chemical substance is sublimated or purified by raising by heat into vapour which again becomes solid, so also the sexual energy is purified and changed into divine energy by spiritual Sadhana, by entertaining sublime, soul-elevating thoughts of Self or Atman. In Yoga one is called Oordvareta Yogi in whom the seminal energy has flown upwards into the brain as Ojas Shakti.

The process of sex sublimation is very difficult and yet it is most necessary for the aspirant in the spiritual path. It is the most important qualification for the Sadhaka either in the path of Karma Yoga, Upasana, Raja Yoga or Vedanta. You must achieve this at any cost. You will surely attempt this in future births. But why not now?

Ojas is spiritual energy that is stored up in the brain. By sublime thoughts, meditation, Japa, worship, Asan and Pranayam practice, the sexual energy can be transmuted into Ojas Shakti and stored up in the brain. This energy can be utilised for divine contemplation, and spiritual pursuits.

By the practice of Siddhasan, Sirshasan, Sarvangasan, Mula Bandha, Uddiyana Bandha, Maha Mudra, Yoga Mudra, Nauli, etc., a Hatha Yogi transmutes his seminal energy into Ojas Shakti. By the practice of Navavidha Bhakti (Sravana, Kirtan, Smarana, Padasevan, Archan, Vandhana, Sakhya, Atma Nivedan) and Japa, a Bhakta destroys the impurity of his mind and fixes it on God.

By the practice of Yama, Niyama, Asana, Pranayama, Pratyahara Dharana and Dhyana, a Raja Yogi conquers lust and attains Kaivalya. A Jnana Yogi becomes pure by Viveka, Vairagya, Vichara, Sama, Dama, and Titiksha. Constantly think of the sexless Atma and destroy the sexual Vasana. See Atman in all. Reject the names and forms and take the underlying essence—Sat-Chit-Ananda.

Anger and muscular energy can also be transmuted into Ojas. A man who has great deal of Ojas in his brain can turn out immense mental work. He is very intelligent. He has a magnetic aura in his face and lustrous eyes. He can influence the people by uttering a few words. A short speech can produce tremendous impression on the minds of hearers. His speech is thrilling. He has an awe-inspiring personality. Sankara, an Akhanda Brahmacharin, worked wonders through his powers of Ojas. He did Dik-vijaya and held controversies and heated debates in different parts of the country with the learned scholars through his power of Ojas. A Yogi always directs his attention in the accumulation of this divine energy by unbroken chastity.

Preserve the vital fluid very, very carefully, my dear readers. Become an Oordvareta Yogi through purity in thought, word and deed.

THERMOMETER IN BRAHMACHARYA

A man has a thousand and one desires. But the central, strong desire is sexual desire. All hang on this central basic desire. Desire for money, desire for son, desire for property, desire for houses, desire for cattle, etc., come later on. Because the whole creation of this universe is to be kept up, God has made the sexual desire very, very powerful. Otherwise many Jivanmuktas would have cropped up quite easily, just as graduates from the Universities. It is easy to get University qualifications. It demands a little money, memory, intelligence and a little strain. But it is an up-hill work to obliterate the sexual impulse. He who has completely eradicated lust and is established in mental Brahmacharya is Brahman (God) himself.

There is always a complaint amongst men that they do not get good success in Brahmacharya despite their earnest efforts and sincere practices. They get unnecessarily alarmed and discouraged. It is a sad mistake. There is a barometric reading and thermometric registration in the spiritual realm also. It is very subtle. The spiritual barometer registers or indicates advancement in mental purity even to the minutest degree. You want a Shudha Budhi to comprehend the degree of purity. Intense Sadhana, burning Vairagya and Mumukshatva bring in the highest degree of mental purity quickly. Even if any one repeats Gayatri or OM for half an hour daily, the spiritual thermometer registers at once a minute degree of Brahmacharya or purity. You are unable to note it on account of your impure Buddhi. Do Sadhana for one or two years regularly and then compare your present state of mind with that of the previous year. You will surely find a vast change. You will experience or feel more calmness, more purity and more force and strength. There is no doubt of this. A great deal of exertion is needed.

BRAHMACHARYA FOR WOMEN

Women also should observe the vow of celibacy. They can remain also as Naishtic Brahmacharins like Mira Bai and can devote themselves to the service and devotion of God. They can do Brahma Vichar like Gargi and Sulabha. They will be styled as "Brahma Vicharinis" if they adopt this path. Grahastha-dharminis should observe Pativrata Dharma and should keep Savitri, Anusuya, as their ideal. They should see Lord Krishna in their husbands and realise God like Laila in Majnu. They can also practise all the Kriyas, Asans, Pranayams, etc. They should do vigorous Sankirtan, Japa and prayer daily in their houses. Through Bhakti they can easily destroy passion, because by nature they are devotional. Even a householder who copulates with his Dharmapatni (legally married wife) solely for the sake of the progeny and keeping up the lineage is also rightly considered as a true Brahmachari. It should not be for the mere satisfaction of the Indriyas.

Through the force of Brahmacharya only, many women of yore have done miraculous deeds and shown to the world the power of chastity. Nalayini, by the power of her chastity, stopped the rising of the Sun to save her husband's life. Anusuya turned the three Murtis—Brahma, Vishnu and Maheshwara—as babes when they wanted Nirvana Bhiksha. It is through the power of chastity only she was able to turn the great deities as babies. Savitri brought back the life of Satyavan (her husband) from the noose of Yama, by her chastity. Such is the glory of womanhood. Such is the power of chastity or Brahmacharya. Women who lead a householder's life with chastity can also become an Anusuya, Nalayani or Savitri.

BRAHMACHARYA FOR HOUSEHOLDERS

It is quite possible for a man to practise celibacy while remaining in the world, albeit there are various sorts of temptations and distractions. Many have achieved this in times of yore. There are many at the present moment also. A well-disciplined life, study of religious scriptures, Sat-sangh, Japa, Dhyana, Pranayama, Sattvic and moderate diet, daily introspection and enquiry, self-analysis and self-correction, Sadachara, practice of Yama, Niyama, physical, verbal and mental Tapas in accordance with the teachings of the seventeenth chapter of the Gita—all will pave a long way in the attainment of this end. People lead an irregular, unrighteous, immoderate, irreligious, undisciplined life. Hence they suffer and fail in the attainment of the goal of life. Just as the elephant throws sand on its own head, so also, the people themselves bring troubles and tribulations on their own heads on account of their foolishness.

Young men of the present day imitate Westerners in taking their wives always with them when they go out. This practice creates a strong habit in men for having the company of women at all times. A little separation brings a great deal of pain and suffering. Many get a shock when they lose their wives. Further it becomes very difficult for them for taking a vow of celibacy even for a month. Poor, miserable weaklings! Spiritual bankrupts! Try to be away from your partners in life as much as you can. Talk little with them. Be serious. Do not joke or laugh with them. Go alone for an evening walk. What did your wise fore-fathers do? Assimilate from the West only what is good. Vile imitation in fashion, style, dress, food, etc., is dangerous.

If a man leads a life of celibacy even in householder's life and has copulation occasionally for the sake of progeny only, he can bring forth healthy, intelligent, strong, beautiful and self-sacrificing children. The ascetics and savants of ancient India when married used to follow this excellent rule very carefully for the same purpose and also to teach by practice and precept how to lead a life of a Brahmachari even as a householder.

You will have to train your wife also in the study of Gita, Upanishads, Bhagawat, Ramayan, and in fasting, diet regulations, etc.

As soon as a son is born to you, your wife becomes your mother because you are yourself born as the son. Change the mental attitude. Serve her as a World Mother. Start spiritual Sadhana. Destroy passion. Every morning, as soon as you get up from bed, touch her feet and prostrate before your wife, taking her for Kali or World Mother. Do not feel ashamed. This practice will remove the idea of 'wife' from your mind. If you cannot do prostration physically, at least do it mentally.

Thirsty aspirants, who are treading the path of Self-realisation, who are householders above forty years of age, should give up contact with their partners in life, even very occasionally. They should observe perfect physical Brahmacharya if they want rapid spiritual progress and self-realisation in this very birth. There are no half way measures in the spiritual path.

An aspirant complains, "As I continue meditation, layer after layer of impurities are rising from the sub-conscious mind. Sometimes they are so strong and formidable that I am bewildered as to how to check them. I am not perfectly established in Truth and Brahmacharya. The old habits of speaking lies and lust are still lurking in me. Lust is troubling me vigorously. The very idea of women agitates my mind. My mind is so sensitive that I am not able to hear or think of them. As soon as the thought comes in the mind, the meditation and also the peace of the whole day is spoiled. I advise my mind, coax it, frighten it but it is of no avail. My mind revolts. I do not know how to control this passion. Irritability, egoism, anger, greed, hatred, attachment, etc., are still lurking in me. As far as I have analysed the mind, lust is my chief enemy and it is a very strong one too. I request you to be kind enough to advise as to how to get rid of the same."

The mind will again try to do some mischief inwardly. It is very diplomatic. It is very difficult to find out its ways and secret underground operations. It demands a suitable intellect and careful repeated introspection and vigilant watch. Whenever the mental image of a woman crops up in your mind with evil thoughts, repeat mentally **Om Durga Devia namah** and do mental prostration. Gradually old evil thoughts will die. Whenever you see any woman, entertain this Bhav and repeat mentally this Mantra. Your Drishti or look will become chaste. All women are manifestations of World Mother. I wish you practise the same Sadhana with your wife also. Make mental prostration and repeat the same Mantra mentally. You must give up the idea of wife. It is high time now. Then you will have quick progress in spirituality. You must become a perfect Brahmachari now. She also must observe fast on Ekadasi. Do not say now "Swamiji, what can I do? I am a householder." This is a lame excuse. How long do you want to remain as a passionate householder? Is it till the end of life? Is there not a nobler mission in life than eating, sleeping and procreating? Do you not want to enjoy the eternal bliss of the Self? You have tasted enough of the mundane pleasures. You have passed the stage of a householder. I can excuse you if you are a young man, but not now. As soon as a son or daughter is born, the wife becomes your mother, because you yourself are born as a son and a daughter. Now get ready for the stage of Vanaprastha and mental Sannyasa while remaining in the world. Colour your heart first. This will be a noble life indeed. Prepare yourself. Discipline the mind. Real Sannyasa is mental non-attachment. Real Sannyasa is destruction of Vasanas, 'I-ness', 'mine-ness,' selfishness and Moha for children, body, wife and property. You need not retire into the Himalayan caves. Attain the above state of mind. Live in the world with family and children amidst peace and plenty. Be in the world but be out of the world. Give up worldliness. This is real Sannyasa. This is what I really want. Then you will become a King of kings. I am shouting at the top of my voice like this for many years. But only a very few persons follow my teaching.

Chapter V—POWER OF LUST

Now-a-days children beget children. Early marriages have wrought physical degeneration and early loss of semen. Man with his boasted intellect has to learn lessons from birds and animals. Lions, elephants, bulls and other powerful animals, have better self-control than men. Lions cohabit only once a year. After conception the female animals will never allow the males to approach them till the young ones are weaned and they themselves become healthy and strong. Man alone violates the laws of nature and consequently suffers from innumerable diseases. He has degenerated himself to a far lower level than animals. Ahara, Nidra, Bhaya and Maithuna are common to both animals and men. That which differentiates a man from an animal is Dharma, Viveka and Vichara Shakti. If he does not possess these higher faculties, he is also a two-legged animal.

Lust is the greatest enemy on earth. It devours a man. A great deal of depression follows the sexual act. You have to exert a lot in earning money to please your wife and satisfy her wants and luxuries. You commit various sorts of sins in acquiring money. You mentally share her pains and sorrows and the pains and miseries of your children as well. You have to worry in a thousand and one ways in running the family. As two minds cannot agree, there will always be quarrels in the house. You have to unnecessarily multiply your wants and responsibilities. Your Buddhi gets spoiled. On account of heavy loss of seminal fluid, you will suffer from diseases, depression, weakness and loss of vitality. Consequently you will have an early death. Therefore become an Akhanda Brahmachari. Free yourself from all miseries, worries and troubles.

Energy expended in one sexual intercourse tantamounts to the expenditure of mental energy in mental work of 24 hours or to physical energy in physical labour of 7 days. Read the history of crimes, robbery, rape, kidnapping, assaults, murders, etc., that come up for trial before the Sessions Courts. Lust is at the root of all these.

The fly runs towards the fire or lamp thinking that it is flower and gets burnt up. Even so, the passionate man runs towards a false beautiful form thinking that he can get the real happiness and gets himself burnt in the fire of lust.

Man has degraded himself to a great degree by becoming a puppet of passion. Alas! He has become an imitative machine. He has lost his power of discrimination. He has sunk into the most abject form of slavery. What a sad state! What a lamentable plight indeed! If he wishes to regain his lost divine state and Brahmic glory, his whole being must be transformed, his sex-desire must be completely transmuted by entertaining sublime divine thoughts and practice of regular meditation. Transmutation of sex-desire is a very potent, efficacious and satisfactory way to realise eternal bliss.

When a man is excited by passion, the Prana is set in motion. Then the whole body obeys the dictate of the mind, just as the body of a soldier obeys the command of the commander. The vital air or Prana moves the internal sap or semen. The semen is put to motion. It falls downwards, just as the clouds burst into the rain water, just as the fruits, flowers and leaves of the tree drop down by the force of the blowing winds.

If the Veerya is lost, Prana gets unsteady. Prana is agitated. Man becomes nervous. Then the mind also cannot work properly. The man becomes fickle-minded. There is mental weakness. There is no hope for you to have self-realisation or knowledge of the Self if you are not well established in Brahmacharya. Brahmacharya is the master-key to open the realms of eternal bliss. Brahmacharya is the very foundation of Yoga. Just as a house that is built on a rotten foundation will surely fall down, so also, you will fall down from your meditation if you have laid no proper foundation, *viz* ., the attainment of perfect Brahmacharya. You may meditate for a period of twelve years and yet you will have no success in Samadhi if you have not destroyed the subtle lust or the craving-seed that lingers in the innermost recesses of your heart. You will have to search out carefully this dire enemy—lust—that lies hidden in the various corners of your heart. just as the fox hides itself within the bush, so also, this lust hides in the substratum and corners of the mind. You can detect its presence only if you are vigilant. Intense self-examination is very necessary. Just as powerful enemies can be conquered only if you attack them from all sides, so also, you can keep the powerful senses under control if you attack them from all sides, from within and from without, from above and from beneath.

It is easy to tame a wild tiger or a lion or an elephant. It is easy to play with the cobra. It is easy to walk over the fire. It is easy to devour fire and drink the waters of the ocean. It is easy to uproot the Himalayas. It is easy to get victory in the battle-field. But it is difficult to eradicate lust. All the same you need not despair even a bit. Have faith in God, in His name and in His grace. Lust cannot be completely rooted out of the mind except by the grace of the Lord. You are bound to succeed if you have faith in Him. You can destroy lust in the twinkling of an eye. The Lord makes a dumb man speak and a lame man ascend a steep hill. Mere human effort alone will not suffice. The divine grace is needed. God helps those who help themselves. If you do total self-surrender, Mother Herself does the Sadhana. Regular meditation and Japa of Mantra, Sattvic diet, Sat Sang, practice of Pranayam, Sirsh and Sarvang Asans, study of religious books, Vichara or enquiry into the nature of Atma or 'who am I,' seclusion for three months on the banks of any holy river, will entirely annihilate lust—however powerful the old Samskaras and Vasanas may be. Positive always overcomes negative. You need not be discouraged at any rate. Plunge yourself seriously in meditation, kill Mara and come out victorious in the struggle. Shine as a brilliant

Yogi. Thou art ever pure Atma. Feel this, Oh Viswarajan?

Anger is nothing but a modification of passion, like curd from milk. If passion is not gratified and if any one stands in the way of his gratification of lust, the passionate man is sure to become indignant and furious. When the lustful man becomes furious, infatuation or delusion, confusion of memory, loss of reason, etc., follow in the wake and he perishes. When a man is furious, nothing in the world can stop his anger. He will speak harsh words and do anything. He becomes uncontrollable. The fight begins with a few hot words and ends with lathi blows, stabbing, free fights and murder.

There is no panacea more potent than Brahmacharya to eradicate the dire malady (lust) of ignorant persons and to make the aspirant well-established in Brahman (Brahma-sthithi).

All sorts of sex-anomalies and evil habits of various sorts, masturbation, sodomy, etc., must be completely eradicated. They bring about total breakdown of the nervous system and immense misery.

You must not labour under delusion that you have eradicated the lust completely by adjusting the diet a bit, by practising Pranayama and by doing a little Japa. Temptation or Mara may overcome you at any moment. Eternal vigilance and rigorous Sadhana are very essential. You cannot attain perfect Brahmacharya by limited effort. Just as a machine gun is necessary to kill a powerful enemy, so also, constant, vigorous, powerful Sadhana is necessary to annihilate this powerful enemy lust. You must not be puffed up with pride for your little achievement in celibacy. If you are put to test you will hopelessly fail. You must be ever conscious of your shortcomings and you must constantly strive to get rid of them. Highest effort is necessary. Then only you will have sanguine success in this direction.

A gentleman who had given up smoking and drinking, though married, wants to practise Brahmacharya. His wife has no objection, but he himself finds this discipline hard; especially the trouble seems to be in the control of sight. "The street is my chief enemy" he said to me recently. This means that the eyes are attracted to well-dressed ladies. An aspirant says "That while I practised vigorously Pranayama, Japa and meditation, my mind was not polluted even if I saw half-nude young ladies. But when I left the practice I was not able to control my sight and I was attracted by well-dressed ladies in the streets and half-nude pictures that are pasted in front of picture houses. The sea-beach and the Mall road are my enemies."

Barthrihari says:—"For food, I have what begging brings and that too tasteless and once a day; for bed, the earth; and for attendant, the body itself; for dress, I have a worn-out blanket made up of hundred patches; still alas! Lust does not leave me."

Jerome writes to the virgin Eustochium about his struggle for abstinence and the power of lust:— "Oh! How many times, when in the desert, in that vast solitude which, burnt by the heat of the Sun, offers but a horrible dwelling to monks, I imagined among the delights of Rome; I was alone. My limbs were covered by a wretched sack and my skin was as black as an Ethiopian's. Every day I wept and groaned, and if I was unwillingly overcome by sleep, my lean body lay on the bare earth. I say nothing of my food and drink, for in the desert even invalids have no drink but cold water. Well, I, who out of fear of hell had condemned myself to this prison, companion of scorpions and wild beasts, often seemed in imagination among a band of girls. My face was pale with fasting and my mind within my frigid body was burning with desire; the fires of lust would still flame up in a body that already seemed to be dead."

EFFECTS OF BAD COMPANY

What is your state of mind when you attend a dance or nautch party or when you read the "Mysteries of the Court of London"? What is your state of mind when you attend the Satsangh party of Swami Jayendrapuri Maharaj of Benares or when you are at Rikhikesh on the banks of the Ganges in a secluded place or when you study the soul-elevating classical Upanishads? Compare and contrast your mental state. Remember that there is nothing so utterly ruinous to the soul as evil company. Aspirants should shun ruthlessly all sorts of evil company. They should not listen to the stories concerning women, the luxurious ways of rich persons, pungent food, vehicles, politics, silken clothing, flowers, scents, etc., because the mind gets easily excited. It will begin to imitate the ways of luxurious persons. Desires will crop up. Attachment will also come in. Immoral songs produce a very bad, deep impression in the mind. Aspirants should shun places where vicious songs are sung.

Obscure pictures, vulgar speeches and novels which deal with romance, excite passion and produce ignoble, mean, undesirable sentiments in the heart; whereas the sight of a good picture of Krishna or Ram or Jesus or Buddha and hearing sublime songs of Sur Das, Tulsi Das and other saints, induce noble sentiments and sincere devotion in the heart, produce divine thrill and tears of joy and Prem and elevate the mind to Bhav Samadhi instantaneously. Do you see clearly the difference now?

Anything that brings impure thoughts in the mind is bad company. Oh aspirants! Fly away from the company of worldly minded persons. Get away from the bustle of cities and tumultuousness of the world. Those who talk of worldly affairs will quickly pollute you. Your mind may waver and begin to wander. You will have a downfall. If you go to some secluded place or live in the company of Sadhus, you will be far away from the danger zone. The magnetic aura and powerful thought currents of developed adepts produce a tremendous influence on the mind of lustful people. Have constant Sat-sangha.

WET DREAMS

More energy is wasted during copulation. The whole nervous system is shaken or agitated during this act. But it is not so when emission occurs during dreaming state. Further the actual essence does not come out during wet dreams. It is only the prostatic juice with a little semen that is discharged during nocturnal pollutions. This is also a constituent of the vital fluid, semen. This must be stopped.

A sexual act shatters the nervous system. There is excessive loss of energy. In a wet dream it may be the outflow of the prostatic juice only. Even if there is loss of the vital fluid, there is not much drain. The night discharge may not stimulate the sexual desire. But the voluntary copulation in the case of a sincere aspirant is highly detrimental to his spiritual progress. The Samskara created by the act will be very deep and it will intensify or strengthen the force of previous Samskaras that are already imbedded in the sub-conscious mind and will stimulate the sexual desire. It will be like pouring ghee in the fire that is slowly getting extinguished. The task of obliterating this new Samskara will be an uphill work. You should completely give up copulation. The mind will try to delude you in a variety of ways by giving wrong counsels. Be on the alert. Do not hear its voice, but try to hear the voice of the consciousness, or the voice of the soul or the voice of discrimination.

A Jnani will have no wet dreams. He who is established in Brahmacharya will not get even a single bad dream. Dream serves as a criterion to judge our mental state or degree of mental purity. If you do not get impure dreams, you are growing in purity.

Always wear a Kaupeen or loin cloth. You will not get inflammation or any other diseases of the testicles. This will help you in keeping up Brahmacharya. When nocturnal emission takes place the mind which was working in the inner astral body suddenly enters the physical body vehemently in an agitated condition. This is the cause for wet dreams. In many cases it is due to bad dreams. Those who take Sattvic food will not have wet dreams. This can be stopped by the practice of Sama, Dama, Sattvic food and other spiritual practices mentioned in this book.

Wet dreams generally occur in the last quarter of the night. Those who are in the habit of getting up from bed between three and four in the early morning can never fall a victim to nocturnal pollutions. If you get wet dreams, have a plunge-bath in the early morning. Do twenty Parnayams. Do Japa and meditation. Gradually you will be free from this trouble.

If you are a victim to frequent night discharges, wear a Kaupeen dipped in cold water at night when you go to bed. Have a cold hip bath.

When there is any inclination for micturition at night, immediately get up to empty the bladder. Loaded bladder is another cause for wet dreams. Before retiring to bed, answer the calls of nature.

If there is severe constipation and the bowels are loaded, they will press the *vasiculae seminalis* and consequently there will be discharges at night.

Some times the discharges take place on account of loaded bowels or bladder, excess of heat in the body, excess of walking or travel, eating a large quantity of sweetmeats or chillies and salt.

Seminal weakness, nocturnal emissions, lascivious dreams and all other effects of an immoral life will surely lead one to a miserable state of living, if not checked in time by proper Sadhana. Nocturnal discharges can be easily checked by a few doses of *Camphor Monobromata Pills* and other mixtures of *Spt. Camphor, Tr. Belladona,* etc. But these medicines cannot produce a permanent cure. One can get a temporary relief during the time of taking the medicine. Even medical men of the West admit that such medicines cannot effect a permanent cure. The moment the medicine is discontinued, the patient will find his disease worse. In some cases the patient becomes impotent by the use of drugs. The only effective permanent cure can be had through the system of ancient Yoga. *Nasti Yogat param balam*—There is no strength other than that of Yoga. The different methods of practices given in this book will enable you to get success, if practised regularly.

EVILS OF IMMORAL LIFE

What do we find in these days ? Men and women, boys and girls, are drowned in the ocean of impure thoughts, lustful desires, and little sensual pleasures.

It is highly deplorable indeed. It is really shocking to hear the stories of some boys. Many college students have personally come to me and narrated their pitiable lives of gloom and depression brought about by heavy loss of semen by unnatural means. Their power of discrimination (Viveka) has been lost owing to sexual excitement and lustful intoxication. Why do you lose the energy that is gained in many weeks and months for the sake of little, momentary pleasure?

A good lot of energy is wasted during copulation. The whole nervous system is shaken or affected during the act. Bad memory, premature old age, impotence, various sorts of eye-diseases and various nervous diseases are attributable to heavy loss of this vital fluid. It is greatly shocking indeed to see many of our youths walking with tottering steps, with pale bloodless faces owing to loss of this vital fluid, instead of jumping hither and thither with agile, nimble steps with vigour and vitality like the squirrel.

Those who have lost much of their Veerya become very irritable for little things. They lose their balance of mind quickly. Little things upset their minds. Those who have not observed celibacy become slaves of anger, jealousy, laziness, fear, etc. If you have not got your senses under control, you venture to do foolish acts, which even children will not dare to do.

Mark carefully the evil after-effects that follow the loss of seminal energy. Persons are physically, mentally and morally debilitated because for want of Brahmacharya or wasting the seminal power by so many chances for nothing. The body and mind refuse to work energetically. There is physical and mental lethargy. You experience much exhaustion and weakness. You generally take recourse to drink, milk, eat fruits and aphrodisiacal confections, etc. to make good the lost energy. Remember that these things can never, never repair the loss. Once lost, it is lost for ever. You will have to pass your lives in a gloomy manner, dragging, of course, a dreary, cheerless existence. Physical and mental strength will be diminished day by day.

Cleanliness of life is very necessary for physical and spiritual growth. Boys and girls suffer in silence on account of ignorance, on account of misuse of bodily parts which constitute a definite drain upon the vitality and retards normal mental and physical progress. When the human system is deprived of its natural secretions, there must be a corresponding decline in nervous energy. This is the reason why functional disorders develop. The number of wrecks is increasing. Young boys suffer from anaemia, bad memory and debility. They have to discontinue their studies. Diseases are increasing. Thousands of doctors have opened their clinics and shops. Thousands of injections have come into the pharmacy, hospitals and dispensaries. Yet misery is increasing day by day. People do not get success in their enterprises and business. What is the reason? The reason is not far to seek. It is because of wastage of the vital force or semen, through evil habits and immoderate sexual intercourse. It is because of unclean mind and unclean body.

If a man wishes to prosper in life, he must give up gambling, drinking, prodigality, excessive sleep, drowsiness, fear, anger, indolence and procrastination. The vital forces, when conserved properly, become transmuted into a wonderful energy and strength. It will augment your will-force, faculties and capacities. You will have a dynamic personality. You can work wonders in any walk of life.

Teachers and parents should give proper instructions to boys and girls as to how they should lead a clean life of Brahmacharya. They should get rid of false sense of modesty and shame. They are a good deal responsible for the ignorance of the boys and girls. There has been more suffering caused by ignorance of these matters. You are paying the price of ignorance, the false modesty that matters of sex and sexual physiology should not be discussed. The teachers and parents should diligently watch the conduct of the boys. They should clearly impress on their minds the vital importance of a clean life of Brahmacharya and the dangers of an unclean life. Pamphlets on Brahmacharya should be freely distributed to them.

When the impurities emerge from the subconscious mind and come to the surface of the conscious mind with formidable force, do not try to resist them. Repeat your Ishta Mantra. Do not think of your defects or evil qualities much. It is enough if you introspect and find out your defects. Do not try to attack the evil qualities.

Then they show their long faces. Do not worry yourself, "I have got so many defects and weakness." Positive always overcomes negative. Cultivate Sattvic virtues. Through meditation and by the development of positive qualities through Pratipaksha Bhavana method all the negative qualities will die of themselves. This is the right method.

EVIL THOUGHTS

An evil thought enters the mind and there comes an erection of the Indriya. Is this not a marvel? Because this occurs very often, it does not appear to you as a miracle or marvel. One mighty Sun appears and the whole world is illumined. This is also a great marvel, wonder of wonders. Because this happens daily, you have taken it as a common occurrence. One Jnana Surya, the Atman, illumines all minds. This is marvel of marvels. You have ignored this vital point on account of your ignorance. Mind is a great electric battery. It is a big dynamo indeed. It is a power-house. The nerves are insulated wires to transmit the electric currents, nerve impulses to various organs, tissues and the extremities, hands, legs, feet, etc. If you keep lemon juice or tamarind juice in a golden cup, it is not spoiled or tainted. If you keep it in a brass or copper vessel, it gets spoiled and becomes poisonous. Even so, if there are some Vishaya Vrittis (sensual thoughts) in the pure mind of a person who practises constant meditation, they will not pollute the man and induce Vikara (passionate excitement). If there are sensual thoughts in persons with impure minds, they cause excitement in them at once when they come across sensual objects.

There are some internal thorns, such as, lust, anger, jealousy, greed, hypocrisy, pride, cunningness, diplomacy, etc. There are external thorns also such as bad company, obscene pictures, novels, vulgar songs, talkies, etc. Anything that brings impure thoughts in the mind is bad company in a broad sense. Looking at the pairing of animals is also a bad company, as it excites lustful thoughts in the mind. Even a Rishi was excited at the sight of pairing of two fishes.

There is a vibration of thought in the mind owing to the vibration of psychic Prana. This force of thought is transmitted with a tremendous lightning speed along the nerves to the organs. The physical body is a fleshy mould prepared by the mind in accordance with the Samskaras and Vasanas for its own experience and enjoyment. It sways the contents and organs of an undisciplined passionate man who has boisterous revolting Indriyas. It becomes an obedient faithful servant of a trained, developed Yogi. An ever-vigilant Brahmachari should always watch his thoughts very carefully. He should never allow even a single bad thought enter the gate of the mental factory. If his mind is ever fixed on his Dhyeya or Lakshya (object of meditation), there is no oom for the entry of an evil thought. Even if an evil thought has entered the trap door of the mind. he should not allow the mind to assume a mental state with this idea. If he falls a victim, the thought-current will be transmuted to the physical body. Burning of the Indriyas and the physical nervous system will follow. This is a serious condition.

The bad thought should be nipped in the bud by supplanting counter divine thoughts. It should not be allowed to penetrate the physical body. If your will is strong, the evil thought can be driven at once. Parnayam, vigorous prayer, Vichara, Atmic contemplation, Saguna meditation, Sat-sangh, etc., can nip the evil thoughts in the bud at the threshold of the mental factory. The combat will be keen in the beginning. When you become purer and purer, when your will-power develops, when you develop more Sattva or purity and when you have a habitual meditative mood, you will be established in physical and mental Brahmacharya. Understand the power of thought and utilise it profitably. Understand the ways of the mind. Learn how to use the pure will. Become a vigilant, dexterous watchman of your thoughts. Curb them before they raise their heads out of the mind through skill and wisdom.

ENTERTAIN DIVINE THOUGHTS

It is the mind that really does all actions. A desire arises in your mind and then you think. Then you proceed to act. The determination of the mind is put into action. First there is Sankalpa or thought and then comes action. Therefore do not allow the sexual thoughts enter the mind. No space is empty at any time. This is the law of nature. If one thing is removed from a place, immediately another comes to take its place. The same law holds good in the case of the inner mental world also. Therefore it is necessary to entertain sublime divine thoughts to replace evil thoughts. As you think, so you become. This is the immutable psychological law. The vicious mind is gradually divinised by entertaining divine thoughts.

"*Yanmanasa Dhyayati tad vacha badati—Yad vacha Vadati tad karmana karoti*—that which is thought is spoken by the tongue; that which the tongue speaks of, the organs of action do." That is the reason why it is said in the Vedas, "*Tanmenamanah Shubhaha Sankalpamastu.* Let my mind think of auspicious things." Entertain sublime divine thoughts. The old evil sexual thought will gradually vanish, just as the old nail in a plank is driven away by inserting over it a new nail.

The eye is the window of the mind. If mind is pure and calm, the eye also is calm and steady. He who is established in Brahmacharya will have lustrous eyes, sweet voice and beautiful complexion.

Chapter VI—MIND, PRANA AND VEERYA

Mind, Prana and Veerya are one. Mind and Prana have got affinity for each other like milk and water. Mind, Prana and Veerya are under one Sambandha (connection or circuit). If the mind is controlled, Prana and Veerya are automatically controlled. He who suspends or restrains the Prana, restrains also the working of the mind and the movement of Veerya. Again if the Veerya is controlled and if it is made to flow upwards into the brain (Oordvareta) by pure thoughts and the practice of Vipareethakarini Mudras, etc., mind and Prana are automatically controlled. There is intimate connection between the mind and Indriyas. Mind operates and gains experiences of this world through the five Jnana Indriyas. It enjoys through the five Jnana Indriyas. It extracts the work through the five Karma Indriyas. Control of the Indriyas, therefore, is really control of mind. The practice of Yama, Niyama, Sama, Dama, Pratyahara, etc., aims in controlling the Indriyas and the mind indirectly.

Mind enjoys through Sabda, Sparsha, Rupa, Rasa, Gandha (sound, feelings, sight, taste and smell) in conjunction with the five Jnana Indriyas. It derives highest pleasure through touch. Sexual pleasure is the chief form of pleasure for the mind. Everybody runs after it and dies in it. Then comes taste (Rasa) for nice food and drink. Rupa is the pleasure from form or beauty. Next comes Sabda, pleasure from music. Gandha comes in the end. The organ of smell is not a much troublesome Indriya as the tongue. If the tongue is controlled, all other organs are automatically controlled.

He who has controlled the mind, has also controlled the Prana. The mind is set in motion or rendered active by two things, *viz.*, the vibration of Prana and Vasanas (subtle desires). If one of these things dies, the other also dies by itself. Where the mind is absorbed, there the Prana is restrained. Where the Prana is fixed, there the mind also is absorbed. When the mind and Prana are not restrained, all the Indriyas keep actively engaged in their respective functions.

Life is a mighty river. The five Indriyas are its waters. Lust, greed and anger represent crocodiles, sharks and whales. Birth and death are eddies. The wise man crosses this river with the boat of self-control and Vichara.

A deer is entrapped through sound, an elephant through touch, a fly through form; a fish through taste; a bee through smell. When such is the power of a single Indriya, what to speak of the combined effects of the five Indriyas of man?

Just as the impurities of mountain-minerals are burnt thoroughly by the blower, so the stains committed by the Indriyas are burnt by controlling Prana. Therefore, practise Pranayam regularly. It is a great purifier.

The average man has no control at all over his mind. The mind runs riot in all directions. It does havoc. It sways him. It is in a state of constant agitation and commotion. It is surging with emotions and bubbling with impulses. It is being impressed at all times with the images or pictures of a thousand objects clamouring for his attention through the five senses. Each Indriya drags the mind to its particular object of enjoyment for its own gratification. The ear drags the mind whenever it hears good music. The tongue propels the mind to run to coffee hotels and tea stalls. There is not a moment's rest for the mind. Cares, worries, anxieties, fears of various sorts, diseases, abuses, hatred, lust, anger, etc., torment and agitate the mind constantly from within. He who has control over thoughts, impulses, emotions, moods, instincts, Indriyas, etc., is the real Emperor of emperors. He is the happiest man. The control of all senses is absolutely necessary for keeping up perfect Brahmacharya.

You will have to be very careful of reaction. The Indriyas that are put under restraint for some months or years become rebellious if you are not always vigilant and careful. They revolt and drag you out when opportunities arise. Some people who observe Brahmacharya for one or two years, become more passionate and waste the energy considerably. In the end some become incorrigible, immoral wrecks also.

How difficult it is to control even a servant of the house! How much difficult it will be to control one Indriya! How still more difficult it will be to control the five Indriyas! That Yogi who has control over the Indriyas (Jitendriya) is a mighty potentate on this earth.

DESTROY VASANAS

Vasana is a wave in the mind-lake. It is Vasana that brings attraction, attachment for objects and bondage. If there is no Vasana in the mind, you will have no attraction for a woman. Vijnanamaya Kosha (Buddhi sheath) serves as a great fortress for the aspirant to attack the Vasanas when they emerge out from the mind. Through the practice of Sama, you should destroy all Vasanas, one by one. You must get the help of discrimination from Buddhi. Vasana Tyaga is of immense help in the attainment of Brahmacharya.

Vasana is the cause for the restlessness of mind. As soon as a Vasana manifests, there is an intimate connection between the mind and the object through over-flowing Vishaya Vritti Pravaha. The mind will not retrace its steps till it gets the object and enjoys it. The restlessness of the mind will continue till the object is enjoyed. The Vritti will flow towards the objects till it is obtained and enjoyed. The common run of men cannot resist or suppress any Vasana owing to weak will. A Vasana may be suppressed for the time being by an aspirant. But it manifests again with redoubled force when a suitable opportunity arises. When all Vasanas are thoroughly eradicated, then there will be no attraction, admiration or attachment for any object outside. Sama and Dama are the foremost qualifications of a student.

Just as flowers are latent in the seeds, Vasanas are latent in the Antahkarana and Karana Sarira. Daily new flowers blossom out. They fade out in a day or two. Similarly, Vasanas blossom out like flowers one by one, come out to the surface of the mind, generate Sankalpas and excitement in the minds of Jivas and goad them incessantly to strive, to possess and enjoy the particular objects of enjoyment. Vasanas cause actions and actions strengthen Vasanas. This is also a Çhakrika. On the advent of Atma Jnana, all Vasanas are fried up entirely. They are inveterate.

A desire to go to the theatre or cinema is an impure Vasana. A desire to read Gita, to do spiritual Sadhan, is a pure Vasana. Increase the pure Vasanas. All the impure Vasanas will die by themselves. A keen desire to have Self-realisation will destroy all kinds of Vasanas. There is nothing wrong in increasing the pure Vasanas. They are a valuable asset for you in the path of Self-realisation.

Whenever a desire arises in the mind, consult always with your Viveka or the power of discrimination. Viveka will at once tell you that the desire is attended with pain and that it is only a vain temptation set up by this mischievous mind. It will advise you to renounce the desire immediately and to do spiritual Sadhana. Viveka will guide you to take the help of 'Will' and drive the desire immediately. Viveka and Will are two potent weapons for an aspirant on the path of Jnana Yoga to destroy the evil temptation and passion.

This attack or fight is from inside. There should be attack from outside also. It is done through Dama, restraint of Indriyas. You must not allow the sense-vibrations to enter from outside into the mind through the avenue of Indriyas. This is also necessary. Sama alone is not sufficient. The Indriyas must be rendered calm by the practice of Dama. Vasana for enjoying a woman for instance, should be destroyed by Sama through Vasana Tyag, by crushing the sexual Vasana within, as soon as a desire arises in the mind. When you move about in the bazaar, the organ of sight must be withdrawn by the practice of Dama, when it runs towards a woman with sexual desire. You must give up copulation also. Dama supplements Sama in the control of mind. Dama is an auxiliary for the eradication of Vasanas.

A strong counter-desire for liberation will decidedly help you in the destruction of worldly desires, Vasanas and Trishnas. Give up vicious desires through virtuous desires. Give up virtuous desires also through one strong desire for God-realisation. Give up also the desire for God-realisation in the long run. This process is like removing a thorn by another thorn and throwing both the thorns eventually, when the business is over. The method is quite simple.

When a Vasana is eradicated, will-power increases. If you have controlled five Vasanas, it will be very easy for you to control the sixth Vasana, as you gain additional power. You can actually feel this. Annihilation of Vasanas means annihilation of the mind (Manonasha). Mind is nothing but a bundle of Vasanas.

In the vast majority of persons the sexual craving is very intense. They have got extreme sexual hankering. In some, the sexual desire occasionally comes but passes off quickly. There is mere agitation only in the mind of a simple nature. By proper method of spiritual Sadhana this also can be completely eradicated.

Trishnas (cravings) are the real seeds for taking birth. These cravings give rise to Sankalpa and actions. The wheel of Samsara is kept up by these cravings. The cravings induce excitement of the mind and you become very passionate. Sage Valmiki says in Yoga Vasishta : "You can drink the whole ocean. You can swallow fire. You can carry the whole Himalayas in the palm of your hand. But it is very difficult to destroy Vasanas." For a man of determination, patience and perseverance with burning Vairagya and Viveka, the work is nothing. It can be done in the twinkling of an eye. Nip the cravings in their buds. Do Vasana Tyaga. Root out the cravings through proper Sadhana. Search all the roots of cravings by digging deep in the Antahkarana and burn them beyond resurrection.

A goldsmith converts impure gold into pure gold by adding acids and burning it several times in the crucible. Even so, you will have to purify your impure mind and body by constant Sadhana.

A Bengalee used the word "Sala Badmash" in anger against a Sikh when he was crossing the Ganges at Calcutta in a boat. The Sikh became very furious, caught hold of the neck of the Bengalee and threw him into the Ganges. The Bengalee died. How mentally weak that Sikh was, though he was physically strong! A little sound, a single word, upset his mind and threw him out of balance. He became a slave of anger. Had he possessed Brahmacharya, Viveka and Vichara, he would not have done this rash, brutal action.

Passion is a very strong desire. A mild desire becomes a strong passion by frequent repetition or frequent enjoyment. Thought is real Karma, process from Raga Dwesha. A sexual act produces a Samskara or impression in the subconscious mind, Chitta. This Samskara raises a Vritti (thought-wave) in the mind and the Vritti causes again a Samskara. Enjoyment thickens the Vasanas. Through memory and imagination, revival of sexual desire comes in.

Be careful in destroying passion. Even Brahma, the Creator, does not know the exact seat wherein lies the passion. In the Gita you will find that senses, mind and Buddhi (lower) are seats of passion. Pranamaya Kosha or vital sheath is another seat. Desire is all-pervading in the body, mind and Indriyas. Every cell, every atom, every molecule, every electron, is surcharged with passion. There are under-currents, cross-currents and inter-currents in the mighty ocean of passion wherein the crocodiles of Trishna are swimming. You must completely destroy the passion in all places.

The ignorant man is an instrument in the hands of his Samskaras and Karmas. He slowly gains strength by understanding his real essential nature by doing spiritual Sadhana, by removing desires and egoism.

Brahmacharya means control but not suppression of the sex desire or sex-force. If the mind is filled with sublime divine thoughts by meditation, Japa, prayer, study of holy scriptures, enquiry of 'who am I' or sexless pure Atma, the sex desire will be de-vitalised or de-energised by the withdrawal of the mind. The mind also will be thinned out. Suppressed sex-desire will attack you again and again and will produce wet dreams, irritability and restlessness of the mind. The mind should be rendered pure by meditation, Japa, Kirtan and prayer. Mind should be controlled first. Self-discipline must begin with the mind first. Then it will be easy for you to control the mind; then comes Dama or the restraint of the senses. The senses cannot operate without Manas or mind. So the effective remedy for Brahmacharya is to control mind first but not the senses.

To control the mind is difficult for neophytes or beginners. It will be extremely difficult to control the mind first when the senses are allowed to run riot. That is the reason why in the Gita Lord Krishna says, "Therefore, O best of the Bharatas, mastering first the senses, do thou slay this thing of sin (desire) destructive of wisdom and knowledge." (III-41).

The theory or doctrine to control the mind first is quite correct. This practice is intended for first class type of aspirants. Mediocre students should control the senses first. The senses or Indriyas have always an outgoing tendency. Mind operates through the senses. Control of the one goes hand in hand with the control of the other. Control of the senses is also control of the mind, because the mind is a bundle of senses only ; there is no mind without the senses.

To say, "Control the mind first, you can control the senses easily (one view), control the senses first, you can control the mind easily (another view)" is simply arguing in a vicious circle like "which came first, the tree or the seed ?" or "you will get knowledge of the Self if you control the desires—you can control the desires only if you have knowledge of the Self."

Intense musing on the objects of senses does more harm to the inner spiritual life than actual sense gratification. If the mind is not rendered pure by Sadhana, mere mortification of the external senses will not produce the desired effect. Although the external senses are mortified, their internal counter-parts, which are still energetic and vigorous, revenge upon the mind and produce intense mental disturbance and wild imagination.

Vasanas grow from lustful look. You have no lustful look when you see your mother and sister although they are beautiful, well-dressed and decorated with ornaments and flowers. You look at them with affection and pure love. This is Suddha Bhavana. There are no lustful ideas. You will have to develop such a pure love or Bhavana when you look at other women also. Looking at a woman with a lustful heart tantamounts to sexual enjoyment. It is one form of Maithuna. That is the reason why Lord Jesus says, "If you look at a woman with a lustful heart, you have already committed adultery in your heart." Though the first seven kinds of Maithunas do not cause actual loss of semen, yet the semen is separated from the blood and it tries to escape when opportunity arises, either in dreams or in other ways. In the first seven kinds man enjoys mentally.

Control of tongue is a *sine qua non* if you want to control lust. The tongue must be controlled first. Then it will be easy to control the passion. Delicious Rajasic food excites the organ of generation. The senses are very turbulent. Just as the powerful *tubercle bacillus* that causes consumption is attacked on all sides by the doctor by various contrivances just as inunction or local rubbing, injection, mixture, powder, etc., so also, the senses must be controlled by various methods such as fasting, restriction in diet, Pranayama, Japa, Kirtan, meditation, Vichara or enquiry of "who am I" Pratyahara (abstraction), Dama (self-restraint), Asanas, Bandhas, Mudras, thought control, destruction of Vasanas, etc.

VAIRAGYA OR DISPASSION

In the presence of light you cannot have darkness. In the presence of sensual pleasures, Atmic Bliss cannot exist. Worldlings want sensual pleasures and Atmic Bliss at the same time in one and the same cup. This is an absolute impossibility. They cannot renounce worldly sensual pleasures. They cannot have real Vairagya in their heart of hearts. They will talk a lot. Worldly men imagine that they are happy because they get a few ginger biscuits, some money and women. More beggars are brought forth in the world through lust. All worldly pleasures appear as nectar in the beginning, but become virulent poison in the end. When one gets entangled in married life, he can hardly break the different ties of Moha. A bachelor full of passion imagines that he is miserable because he is unmarried. Give up clinging to this illusory life. Be fearless. Control the Indriyas and the mind. You will develop Vairagya. You will be perfectly established in Brahmacharya.

Are not created objects coated over with the varnish of destruction? You enact in your daily life with your body dire sinful acts, painful deeds and illimitable vices. In youth you are enveloped with Ajnana: in adult age you are entangled in the meshes of women; in old age you groan under the burden of Samsara and debility. You eventually have a miserable death. Being thus always occupied, when will you find time to devote yourself to the commission of virtuous deeds? The ghost of your mind dances in the theatre of this universe to the music of the organs.

Wealth, which only makes hosts of thoughts to whirl in the wind, will not confer on you bliss. This wealth, which the mind covets and is very ephemeral in its nature, is utterly useless like a flower-bud in a creeper growing in a well and encircled by a serpent. This life is ephemeral like autumnal clouds or a gheeless lamp or ocean waves. There is nothing so baneful as this life which is perishable in its nature and fleeting in the bestowal of pleasures. This body, which is composed of muscles, intestines, urine, faecal matter and subject to changes, being at one time fat and at another time lean, shines in this mundane existence simply to undergo pains.

Young graduates and young doctors come to Rikhikesh with earthen pots in orange robes to search for caves in Uttarkashi and Gangotri for deep meditation and practice of Yoga. Rajakumars and some young research students in Science go to the Punjab in silken suits with collars and ties in search of girls. Is there pain or pleasure in this world? If there is pleasure, why do young educated men retire into forests? If there is pain, why do young men run after wealth, position and women? Mysterious is Maya! Try to understand the riddle of life and the riddle of the universe.

Sensual enjoyment is attended with various defects. It is attended with various sorts of sins, pains, weaknesses, attachments, slave mentality, weak will, severe exertion and struggle, craving and mental restlessness. Worldly persons never come to their proper senses, although they get severe knocks, kicks and blows from different corners. The strolling street dog never stops from visiting the houses even though it is pelted with stones every time.

Even the most virulent poison is no poison when compared with lust; the former defiles one body only, whereas the latter adulterates many bodies in successive births. There are scorpion stings on one side of the world. Serpents are on the other side. Flies, fleas, bugs, mosquitoes and thorns, trouble you from one corner. Sun scorches you in summer. Cold stings in winter. Influenza, Plague, Small-Pox, earthquakes and other troubles are ever waiting to devour you. Fear, delusion, grief, sorrow and misery kill you at every moment.

There are tongues and telegraphic instruments in the eyes of young passionate ladies. They send their love-shafts and love-messengers through their smiling glances to passionate young men and thereby allure and bewitch them. Those young men who have no discrimination, are excited by their love-messages and become a prey to lust. They become pleasure-doors or sporting lap-dogs of ladies, though they possess academic education and hold high position and title. What a shame! Reason, will and intellect vanish altogether. Oh aspirants! Do not be very familiar with any woman. You should not sacrifice a noble ideal of life for the sake of pleasing a bewitching woman. Think of the composition of the body. Keep the mental image of the dead body of a woman or skeleton whenever passion troubles you. You will slowly gain strength to subdue the passion. Vairag will slowly dawn. The cause for attraction towards women is the presence of Vasanas in the mind. Wipe them out. There will be no attraction. Those who have renounced women and money, have really renounced the world.

The Indriyas and mind delude you at every moment. They are your real enemies. Beauty is of mental creation or of the imagination. An ugly woman appears very beautiful only in the eyes of her husband. Where is the beauty, my dear friends, in the wrinkled skin of an old woman? Where is the beauty when your wife is bed-ridden? Where is the beauty when your wife gets angry? Where is the beauty in the dead body of a woman? The beauty in the face is mere reflection. The real undecaying beauty of beauties—the fountain of beauties—can be found in the Atma only. You have ignored the substance and caught hold of a broken piece of glass. What a serious blunder you have committed by your impure thoughts, impure mind, impure Buddhi and impure way of living. Have you realised your mistake? Will you at least open your eyes now? Perfect control of the Indriyas and mind is possible only through a life of perfect Brahmacharya.

Ladies should not be offended when they read these lines. I have only reproduced the teachings of Sankaracharya and Dattatreya. I only want to impress upon both the sex, the force and glory of Brahmacharya and the evil effects of lust. I have great regard and admiration for women. Women who are chaste can be called as Brahmacharinis.

Brahmacharya should be practised by both men and women. Women also can keep a mental picture of the component parts of the body of a male in order to create disgust for the physical body of a male and to develop Vairagya.

Lust is a potent force, very difficult to be got rid of. The minds of the young people are saturated with impure Samskaras and Vasanas owing to the vicious company and false modern civilization. Even the company or talk of a woman is quite sufficient to drag the mind into vicious thoughts. So, I have to place before the minds of the vast majority that the very company of women will do havoc. When I say that a woman is only a leather bag, I do not hate women in any way. It is only to produce disgust and develop Vairagya. Hate lust but not women. Really a woman should be adored as Mother Shakti. She is the Creatrix and Nourisher of the Universe. In the beginning, till you acquire Vairagya and Viveka, you must treat the company of women as poison. When you obtain Viveka and Vairagya, then lust cannot take hold of you. You will see and realise, *Sarvam Khalvidam Brahman*—All is Brahman only. If you read the para "Change the Angle of Vision" in this book, you will clearly understand this point.

Remembrance of the skeleton and dead body of a woman will induce Vairagya in your mind. The body has come out of the filthy discharge. It is full of impurities. In the end it is reduced into ashes. If you remember this, Vairagya will dawn in your mind. Attraction for women will gradually vanish. If you place before your mind the sickly figure of a woman, or the picture of a very old woman, you will develop Vairagya. Remember pains of Samsara, the unreality of objects and the bondage that comes from attachment to wife and children. Try any method that suits you best.

In these days of modern culture and new civilization and the era of scientific advancement, these lines may not be relished by some people. They may remark that some of the terms are jarring, revolting, offending and indecent and will not suit the people of refined tastes and culture. They are entirely mistaken. These lines will produce a very deep impression in the minds of thirsting aspirants who are longing for liberation. Their minds will be entirely changed. There is no real spiritual culture amongst people of modern societies. Etiquette is mere show. There are much show, hypocrisy, pretended politeness, meaningless formalities and conventions. Nothing emanates from the core of the heart. People lack in sincerity and integrity. The utterances of the Mahavakyas of the sages, the valuable teachings of the scriptures will not produce any impression in the minds of passionate, worldly-minded persons. They are like seeds thrown in a rocky soil. They are like pearls thrown before a swine.

One student writes to me, "The impure flesh and skin appears to me as very pure and good. I am very lustful. I try to develop the Bhav of 'Mother'. I prostrate before a lady mentally, thinking that she is an image of Goddess Kali and yet my mind is extremely lustful. What shall I do now? I want to have a glimpse of a beautiful lady." Vairagya and discrimination have not dawned in his mind. The old vicious Samskaras and Vasanas are very powerful.

Vairagya is indifference to sensual enjoyments. The Vairagya that comes momentarily after such accidents as the loss of some relatives or wealth or disappointment in life, is known as Karana Vairagya. It will not help much in one's spiritual progress. The mind will be simply waiting to catch hold of the sensual objects when an opportunity comes. In some rare cases those who have common-sense and will-power will get real Vairagya in due course of time.

Constantly remember: "Through the Grace of God, I am becoming purer and purer, every day. Pleasures come but not to stay. Mortal flesh is only clay. Everything will pass away. Brahmacharya is the only way." Develop Viveka and Vairagya.

Nothing can tempt you in this world, if you develop Vairagya, if you subdue your Indriyas and if you shun the unreal, impermanent sensual enjoyments and pleasures of this fleeting world as dung, poison. You will have no attraction for women and other earthly objects. Lust cannot take hold of you. You will have Eternal Peace and Infinite Bliss.

Chapter VII—DIETETIC DISCIPLINE

Purity of food brings in purity of mind. That power which connects the body and the mind is present in the food that we take. Various kinds of food have varying effects on the mind. There are certain kinds of food that make the mind and the body very strong and steady. So it is absolutely essential that we should take pure and Sattvic food. Food has very close connection with Brahmacharya. If proper attention is given to the purity of food we take, Brahmacharya becomes quite easy.

"When the food is pure, the intelligence, the mind, becometh pure. When the mind, the soul, the subtler astral and casual bodies become pure, the memory of past births is attained with clearness and certainty. When the memory, the knowledge of endless past and future is attained, then the knots of the heart, the egoistic attachments of self, unravel and become loosened of themselves under the touch of the Universal Self. And then to such a self, the great Lord unveileth the light that is beyond the darkness."

(*Chhandogya Upanishad*).

It is needless to say that diet plays a prominent part in keeping up Brahmacharya. The influence of foodstuffs on the brain-cells, emotion and passion, is remarkable. There are different compartments in the brain and each food produces its own effect on each compartment and on the general system. A confection of sparrow produces aphrodisiac effect. It directly stimulates the reproductive organs. Garlic, onions, meat, fish, eggs, etc., stimulate the passion. Mark how elephants and cows that live on the grass are quiet and peaceful and how tigers and other carnivorous animals that live on meat are turbulent and ferocious. Instinct or the voice from within will guide you in the selection of articles of diet that are conducive for keeping up Brahmacharya ; you can consult some other elderly experienced persons.

SATTVIC FOOD

Cheru, Havis Annam, milk, wheat, barley, bread, ghee, butter, dried-ginger, green dhall, potatoes, dates, plantains, curd, almonds and fruits are all Sattvic articles of food. Cheru is a mixture of boiled white rice, ghee, white sugar and milk. Havis Annam is also a similar preparation. This is very useful for spiritual aspirants. Milk is a perfect food by itself containing, as it does, the different nutritive constituents in a well-balanced proportion. This is an ideal food for Yogins and Brahmacharins. Fruits are great energy producers. Bananas, grapes, sweet oranges, apples, pomegranates and mangoes are wholesome and nutritious fruits.

Dry fruits, such as, grapes, raisins, dates and figs, sweet fresh fruits such as bananas (rastali and kadali plantains), mangoes, sapotas, sweet melons, sweet limes, sweet pineapples, apples, wood-apples and sweet pomegranates, sugar and sugarcandy, honey, sago, arrowroot, milk, butter and ghee of cows, tender cocoanut water, cocoanut, almonds, pistachio nuts, toor dhal, ragi, barley, maize, wheat, green-gram, rice of red paddy whose bran is only partly removed and rice of good smell or sweet taste, and all preparations from any of these grains and white pumpkin are Sattvic articles suitable for keeping up Brahmacharya.

FOOD FORBIDDEN

Highly seasoned dishes, hot curries, chutnies, chillies, meat, fish, eggs, tobacco, liquors, sour articles, oil of all kinds, garlic, onions, bitter things, sour curd, stale food, acids, astringents, pungent stuffs, roasted things, over-ripe and unripe fruits, heavy vegetables, salt and other things are not at all beneficial. Onions and garlic are worse than meat. Salt is the worst enemy. Even if you do not take salt separately, the system will derive the necessary quantity of salt from other food stuffs. All food stuffs contain salt. Too much salt excites passion. Giving up of salt helps you in controlling the tongue and thereby the mind and all the other Indriyas.

All kinds of peas and beans (both fresh and fried), black gram, Bengal gram, horse gram, sprouted grains, mustard, all sorts of chillies, asafoetida, lentils, brinjals, lady's finger, cucumbers, Malabar night shades (both white and red varieties), bamboo shoots, papaw fruit, drumsticks, all varieties of gourds such as white gourd, snake gourd, squash gourd, radishes, leeks, mushrooms of all kinds, things fried in oil or ghee, pickles of all sorts, fried rice, seasame seeds, tea, coffee, cocoa, all other kinds of vegetables, leaves, roots and fruits, food stuffs that create wind or indigestion, grief, pain or costiveness or other sickness, pastry preparations, foods that are dry and burning, food that are bitter, sour, saline, overhot and pungent, tobacco and its preparations, foods and drinks containing liquor or narcotic drugs such as opium and bhang, food preparations which are stale or have become cold subsequent to their removal from the hearth or which have lost their natural taste, smell, colour or form or which are remnants after being eaten away by other persons, animals, birds, or insects, or which contain dust, hair, straw or other rubbish and milk of buffalo, goat or sheep, should be avoided as they are Rajasic or Tamasic by nature. Emblic myrobalan fruit, lemon juice, rocksalt, ginger (wet or dry) and white pepper can be used in moderation.

MITHAHARA

Mithahara is moderation in food. Take holesome Sattivc food half stomachful. Fill a quarter with pure water. Allow the remaining part free. This is Mithahara. Brahmacharins should always take Mithahara only. They should be very careful about their night diet. They should never overload the stomach at night. Overloading is the direct cause for nocturnal enissions.

A glutton can never dream of becoming a

Brahmachari. Control of tongue is a *sine qua non* if you want to observe the vow of Brahmacharya. There is intimate connection between the tongue and the organ of generation. Tongue is an organ of knowledge. It is born of the Sattvic portion of the water Tanmatra. The organ of generation is an organ of action. It is born of the Rajasic portion of the water Tanmatra. They are sister organs as the source is the same. If the tongue is stimulated with Rajasic food, at once the reproductive organ also gets excited. There should be selection and restriction in diet. The food of a Brahmachari must be simple, bland, spiceless, non-irritating and non-stimulating. Moderation in food is very necessary. Stuffing the stomach is highly deleterious. Fruits are highly beneficial. You should take food only when you are really hungry. The stomach will deceive you sometimes. You may have false hunger. When you sit for taking meals, you will have no appetite and no relish. Dietetic restrictions and fasting are very useful auxiliaries in controlling the carnal mind and in the attainment of Brahmacharya. You should not ignore or make light of them on any account.

FASTING AND BRAHMACHARYA

Fasting controls passion. It calms the emotions. It controls the Indriyas also. Fasting is a great Tapas. It purifies the mind. It destroys a great multitude of sins. Sastras prescribe Chandrayana Vrita, Krichara Vrita, Ekadashi Vrita and Paradosha

Vrita for the purification of the mind. Fasting controls particularly the tongue which is your deadly enemy. When you fast, do not allow the mind to think of delicious dishes. Then you will not derive much benefit. Fasting overhauls the respiratory, circulatory, digestive and urinary systems. It destroys all impurities of the body and all sorts of poisons. It eliminates uric acid deposits. Just as impure gold is rendered pure by melting it in the crucible again and again, so also, this impure mind is rendered purer and purer by fasting again and again. Young, robust Brahmacharins should observe fasting whenever passion troubles them. You will have very good meditation during fasting, as the mind is calm. The chief object in fasting is to practise Dhyana rigorously during that period as all the Indriyas are calm. You will have to withdraw all the Indriyas and fix the mind on God. Pray to God for guiding you and throwing a flood of light on the path. Say with Bhav : "O God, *Prachodayat, Prachodayat*—guide me ; guide me. *Trahe* ; *Trahe*—Protect me ; Protect me ; I am Thine ; My Lord." You will get purity, light, strength and knowledge. Fasting is one of the ten canons of Yoga. Avoid excessive fasting. It will produce weakness. Use your commonsense. Those who are not able to observe full fast, can fast for nine or twelve hours and can take milk and fruits in the evening or at night. During fasting, the internal digestive organs, such as, stomach, liver, pancreas, etc., take rest. Epicureans, gluttons and those who are tireless eaters do not allow rest for the organs even for a few minutes. Hence these organs get diseased soon. *Diabetes, albuminuria, dyspepsia and hepatitis* are all due to over-feeding. After all, man wants very little on this earth. Ninety per cent of the people in this world take more food than what is absolutely necessary for the body. Over-eating has become their habit. All diseases take their origin in over-eating. Occasional complete fast is a great desideratum for all to keep up good health, relieve the internal organs and maintain Brahmacharya. Diseases that are pronounced incurable by allopaths and homeopaths are cured by fasting. Fasting develops will-power. It increases the power of endurance. Manu, the great Hindu law-giver, prescribes in his code the remedy of 'fasting' for removal of the five capital sins also.

It is better to drink large quantity of water, either tepid or cold, according to the temperament and inclination during fasting. It will flush out the kidneys and remove poison and all sorts of impurities in the body. In Ḥatha Yoga it is termed as Gata-Shuddhi (purification of the flesh pot, the physical body). You can add half a tea spoonful of *soda bicarb* to the water. Those who fast for two or three days should not break their fast with any solid food. They should take some kind of fruit juice, either sweet orange juice or pomegranate juice. They should slowly sip the juice. You can take an enema daily during fasting.

Fast for a day to start with. Then slowly increase the number of days according to your strength and capacity. In the beginning you may feel slight weakness. The first day may be very tiring. You will feel real Ananda (bliss) on the second or the third day. The body will be very, very light. You can turn out more mental work during fasting. Those who are in the habit of fasting will rejoice. On the first day the mind will tempt you in a variety of ways to eat something or the other. Stand firm. Be bold. Curb the mind at once when it hisses or raises its hood. Do more Japa of Gayatri or any Mantra during fasting. Fasting is more a spiritual Kriya than a physical Kriya from the view-point of health. You will have to utilise the fasting days for higher spiritual purposes and in the contemplation of God. Always entertain thoughts of God. Dive deep into the problems of life such as the why and wherefore of the universe. Enquire: "Who Am I?" "What is this Atma or Brahman?" "What are the ways and means to attain knowledge of God?" "How to approach Him?" Then realise your Nijananda state and rest in purity for ever and ever.

My dear brothers! Will you start the fasting Tapasya from the very second you read these lines and send an accurate report of your experiment to me?

Peace be unto all beings!

Chapter VIII—HOW TO KEEP UP BRAHMACHARYA

(a) Vichara—The effective method

Sex idea is a mental Kalpana. The body is composed of five elements. There is no sex in the elements. If you ponder over this point well, you can slowly eliminate the sex ideas.

There is neither sex nor sexual Vasana in Brahman. Brahman is Nitya Suddha (eternally pure). By constant thinking on that sexless Atman, you will be established in Brahmacharya. This is the most powerful and effective method. This is the best kind of Sadhana for those who know the right technique of Vichara. For others Hatha Yogic Kriyas are the best.

You may be able to stop copulation for months and years but there should not be any sexual craving or attraction for women. Evil thoughts also should not arise when you look at a woman or when you are in the company of women. If you succeed in this direction, then you are established in perfect Brahmacharya. You have crossed the danger zone. There is no harm in looking at a woman but you must have a chaste look. You must have Atma Bhava. When you look at a young lady you can think within yourself, "Prostrations unto thee, O Mother. Thou art an image of manifestation of Mother Kali. Do not tempt me. Do not allure me.. I have understood now the secret of Maya and Her creation. Who has created these forms? There is an Omnipotent, All-pervading and All-merciful Creator behind these names and forms. This is all decaying false beauty. The Creator or God is Beauty of beauties. He is an embodiment of undecaying beauty. He is the fountain head of beauty. Let me realise this Beauty of beauties by meditation." You will have to cultivate feelings of devotion, admiration and awe when you look at an alluring form by remembering the Creator of this form. Then you will not be tempted. If you are a student of Vedanta think and feel: "Everything is Self only. The names and forms are illusory. They are Mayaic pictures. They have no independent existence apart from the Self."

Only advanced students in the path of Jnana Yoga can rely on the method of Brahma Vichara alone for the destruction of passion. For the vast majority of persons a combined method is very congenial and healthy. When the enemies are very powerful, a combined method of lathis, pistols, shot guns, machine guns, submarine, torpedoes, bombs, poisonous gases, etc., is used for the destruction of the enemies. So also in the destruction of this powerful enemy—PASSION—a combined method is absolutely necessary.

When you are in the company of women, try to identify yourself with the sexless, all-pervading soul. Constantly make the endeavour. The sex idea will gradually vanish and with it the attraction and lust also.

You should entertain the 'Mother Bhav' or 'Iswari Bhav' or 'Atma Bhav' towards females. 'Sister Bhav' will not suffice. You may fail. Women also should entertain 'Pitha Bhav' or 'Iswar Bhav' or 'Atma Bhav' towards males. Enquire 'who am I'? There is no lust in the sexless Atma.

Passion will subside by protracted Japa, meditation and Chintan on Atma. Do not try to run away from women. Then Maya will chase you terribly. Try to see the Self in all forms and repeat the formula **OM EK SACHIDANANDA ATMA** often. Remember that the Atman is sexless. Mental repetition of this formula will give you strength.

One should try to get Viveka (discrimination) between the real Self and the unreal, impure body. He should hammer the mind and point out to the mind about the defects of a sexual life, *viz.*, loss of energy, enervation of senses, disease, birth and death, attachment and various sorts of miseries, etc., about the components of the body—flesh, blood, bone, excreta, urine, pus, phlegm, etc. He should always think of the ever pure immortal Atma and the glory of the spiritual life—the attainment of immortality, eternal bliss and supreme peace. Gradually the mind will be weaned from looking at a woman however attractive she might be. The mind will shudder to look at her with evil thought. Ladies also should undergo the above practices to get themselves established in purity.

(b) Combined method of Yogis and Bhaktas

Japa or repetition of the name of the Lord as 'Rama-Rama', etc.; Sirshasan, Sarvangasan, Angushtanasan exercises; Pranayam; Satsang; regular systematic study of the Gita, Ramayan or any other holy scriptures; Sattvic food; Kirtan; keeping the mind fully occupied by Japa, prayer, meditation, Vichara, gardening and other useful works; avoidance of evil company, visiting cinemas and picture houses—all these will go a long way in the attainment of Brahmacharya.

If one clearly understands the serious damages that come through an impure life and if he determines to attain the goal of life by leading a pure life, he must keep his mind busily engaged in divine thoughts, concentration, meditation, study of religious books and service to humanity.

Asans, Mudras, etc., can act powerfully on the physical body. This is the physical method. Pranayam will act on the Pranamaya Kosha. This is the vital method. Fasting, Pratyahara, Dama, Mowna, dietetic discipline, etc., will purify the Indriyas. Japa, Dhyana, Swadhyaya, Sat-sang, Vichara, etc., will purify the mind. This is the mental method. A healthy combination of physical, vital and mental methods is indispensably requisite.

Give proper attention to food. Have Mithahara (moderation in diet). Take Sattvic food, such as, milk, fruits, wheat, etc. Pungent articles,—garlic, onions, meat, fish, alcohol, etc.,—kindle passion; therefore abandon them ruthlessly. Occasional fasting checks passion, calms emotions, controls Indriyas and helps Brahmacharya. Develop 'Mother Bhav' towards all women.

Have cold hip bath. Get up at 4 a.m. Do not think of women. Do not look at women. Avert the sexual thoughts by sublime divine thoughts. Keep the mind fully occupied. Render your will pure, strong and irresistible. When once the Veerya is lost, it can never be recouped by taking any amount of almonds, nervine tonics, milk, cheese, etc. Veerya, when preserved, serves as a master-key to open the realm of divine bliss and to obtain all sorts of higher achievements in life.

Glory to those Yogis who have attained Oordhvareta or full sex-sublimation and who are resting in their own Swaroopa. May we all practise perfect celibacy through the practice of Sama, Dama, Viveka, Vichara, Vairagya, Pranayama, Japa, Dhyana and reach the goal of life! May the Indweller of our hearts grant us spiritual strength to control the Indriyas and mind! May we all become full Oordhvareta Yogis like Sankara and Gyana Deva of yore! May their blessings be upon you all!!

CHANGE THE DRISHTI

For a scientist, a woman is a mass of electrons. For a Viseshic philosopher of Rishi Kanad's school of thought, she is a conglomeration of atoms, Paramanu, Dwianu, Trianu, etc. For a tiger, she is an object of prey. For a passionate husband, she is is an object of enjoyment. For a crying child, she is an affectionate mother who gives milk, sweets and other indulgences. For a jealous sister or mother-in-law, she is an enemy. For a Viveki or Vairagi, she is a combination of flesh, bone, urine, faecal matter, pus, perspiration, blood, phlegm, etc. For a fullblown Jnani, she is Sat-chit-Ananda Atma —*Sarvam Khalvidam Brahman*—All is Brahman only. Names and forms are mental creations only even as a rope might be imagined to be a snake.

Change the mental attitude (Bhava). You will have heaven on earth. You will be established in Brahmacharya. This is an important method for becoming a true Brahmachari. See Atma in all women. Reject all names and forms and take only the underlying essence Asti-bhatipriya or Sat-Chit-Ananda. All names and forms are unreal. They are unreal like shadows, water in the mirage and blueness in the sky.

GLORY OF SAT-SANG

The glory of Sat-sang (association with the wise—saints, Yogins, Sannyasins and Mahatmas) is indescribable. The glory and power of Sat-sang is described in various ways in the Bhagawat, Ramayan and other scriptures. Sankara says :—

Sat Sangatve Nirsangatvam
Nirsangatve Nirmohatvam
Nirmohatve Nischala tattvam
Nischala tattve Jivanmuktihi.

"One gets dispassion or Vairagya by association with wise people. The state of Nirmohattva or freedom from Moha (delusion) is induced by developing Vairagya. By acquiring Nirmohatva, the mind becomes quite steady. When the mind is absorbed, one gets Jivanmukti or liberation."

Even a moment's company with wise people is quite sufficient to overhaul the old vicious Samskaras of worldly minded people. The magnetic aura, the spiritual vibrations and the powerful thought-currents of developed adepts produce a tremendous influence on the minds of worldlings. The personal contact of Mahatmas is a blessing in reality for worldly persons. Service of saints purifies the minds of passionate men rapidly. Sat-sang elevates the mind to a magnanimous height. Just as a single match stick burns huge bundles of cotton in a few seconds, so also the company of saints burns all ignorance, all thoughts and Samskaras of passion and evil actions within a short time. That is the reason why Sankara and others have spoken so highly of Sat-sang in all their books.

If you cannot get good Sat-sang in your own place, you can visit places of pilgrimage like Rikhikesh, Benares, Nasik, Prayag, Hardwar, etc. Study of books wirtten by realised persons will also tantamount to Sat-sang. The only potent specific for inducing burning Vairagya and desire for liberation is Sat-sang.

HOW TO AVERT THE SEXUAL INTOXICATION

From the bed of Samskaras and Vasanas in the mind emanates Sankalpa or Kalpana (imagination) through Smriti (memory). Then comes attachment.

Along with imagination, emotion and impulse manifest themselves. Emotion and impulse exist side by side. Then comes sexual irritation—craving and burning in the mind and throughout the body. Cupid (love of women) carries a flowery bow equipped with arrows, *viz.*, Mohana, Stambhana, Unmadana, Soshana and Tapana (fascination, suppressing, intoxication, attraction and burning). Destroy fascination at the very outset. You will not have Tapana. The irritation and burning in the mind percolate into the physical body just as water inside the pot percolates into the surface of the pot. If you are very vigilant, you can drive off the bad imagination itself in the very beginning and avert the impending danger. Even if you allow the thief imagination to enter the first gate, keep a careful watch at the second gate when the sexual irritation manifests. You can stop easily the strong sexual impulse from being transmitted to the Indriya itself. Draw the sex energy up towards the brain through Hatha Yogic methods and Pranayama. Divert the mind. Chant 'Om' or any other Mantra with concentration. Pray, meditate. If you still find it difficult to control the mind, immediately seek Sat-sanga and do not remain alone. When the strong impulse manifests suddenly and is transmitted to the organ, you forget everything and become blind. You will become a prey to lust. Later on you repent.

SPECIAL INSTRUCTIONS

Self-relisation alone can completely destroy or burn the sexual desire and the Samskaras *in toto.*

Yogic practices, meditation, etc., will attenuate or thin out the sexual desire to a very great extent. "The objects of sense but not the relish for them, turn away from an abstemious dweller in the body; and even relish turneth away from him after the Supreme is seen."—*Gita, Chapter* II—59. The objects of the senses turn away from the abstinent man leaving the longing behind; but this longing also turns away after he attains Self-realisation.

A passionate bachelor is ever thinking :—"When can I live with a young wife?" A dispassionate householder in whom Viveka has dawned is ever thinking :—"When can I disentangle myself from the clutches of my wife and retire into forests for contemplation on Atma?" You must think over the difference.

Morality is a relative term. A man who ovserves Brahmacharya for one year but who occasionally visits a woman once in two or three years is more moral than the passionate man who cohabits daily with his married wife. A man who constantly dwells on sexual thoughts is the most immoral man. But the ignorant foolish worldly persons judge the standard of morality from their own view-point and look to the external conditions only but not to the internal mental state.

When you cannot control the lustful thoughts, at least control the physical body. Do vigorous Sadhana. A time will come when you will be absolutely free from vicious thoughts. This is a hard struggle for you. But you will have to do it anyhow, my friend, if you want eternal peace and immortal life.

Repression or suppression of sexual desire will not help you much. It will again manifest with redoubled force when suitable opportunity arises, when your will becomes weak, when Vairagya wanes, when there is slackening in meditation or Yogic Sadhana, when you become weak owing to attack of any disease. The sexual energy must be transmuted into spiritual energy (Ojas Shakti), by the practice of Japa, prayer, meditation, study of religious books, Pranayama, Asanas, etc. You must develop devotion and burning desire for liberation. You must constantly meditate on the pure, immortal, sexless, bodiless, desireless Atma. Then only the sexual desire will be annihilated.

Those who practise Brahmacharya generally complain that they get mental fatigue owing to continence. This is only a deception of the mind. You get sometimes a pseudo hunger, whereas when you actually sit for dinner, you have no real good appetite and do not take any food. So also, there is a false mental fatigue. If you observe Brahmacharya, you will have immense mental strength. You will not be able to feel it always. You will manifest it when occasion arises, in the same way as a wrestler manifests his physical strength in the arena, though he feels as normal man in ordinary times.

Your motive in learning the Yogic Kriyas must be pure. You must have the one idea of getting self-realisation through Yogic Kriyas and Brahmacharya. Have sex-sublimation. You must not misuse the power gained through this virtue. Analyse and scrutinise your motive thoroughly. There are many temptations and dangers on the Yogic path.

Sex-sublimation is within your reach if you wish to attain it. The path is quite clear, straight and easy if you understand it and if you apply yourself with patience, perseverance, determination and strong will, if you practise discipline of Indriyas, right conduct, right thinking, right acting, regular meditation, assertion, auto-suggestion and enquiry of 'who am I'? Atma is Nirvikara. Feel this. Can there be any trace of lust or impurity in the eternal pure Atman?

Amongst you all, there may be a hidden Shakespeare or Kalidasa, a hidden Wordsworth or Valmiki, a potential saint, a St. Xavier, an Akhanda Brahmachari Bhishma Pitamah, a Hanuman or a Lakshmana, a Viswamitra or a Vasishtha, a great scientist like Dr. J. C. Bose or Raman, a Yogi like Jnana Deva or Gorakhnath, a philosopher like Sankara or Ramanuja, a Bhakta like Tulsidas, Ramdas or Ekanath.

Awaken, then, your hidden faculties, potential energies of all description, through Brahmacharya and attain God-consciousness quickly and get over the miseries of this mundane life with its concomitant evils of birth, death and sorrow.

Blessed is the Brahmachari who has taken the vow of celibacy till the end of life. Twice blessed is that Brahmachari who is sincerely struggling to destroy lust and attain perfect purity. Thrice blessed is that Brahmachari who has completely rooted out lust and has attained Self-realisation.

Glory be to such exalted Brahmacharins! They are veritable gods on earth. May their blessings be upon you all.

RULES FOR BRAHMACHARIS

Do not marry. Do not marry. Do not marry. Marriage is the greatest bondage. Woman is a source of constant vexation and trouble. What did Buddha, Pattinattu Swami, Bartruhari and Gopichand do? Did they not live in peace and comfort without a woman?

Sleep on coarse bed. Use rough mats. Sleep on your left side. Allow the solar Nadi (Pingala) to work throughout the night. If you are a married man sleep in a separate room.

Change your habit immediately. This will make you healthy, wealthy and wise.

Do not look at the reproductive Indriya. Do not touch it also. When it gets erection, do Mula Bandha and Uddiyana Bandha. Repeat 'Om' mentally several times with meaning. Think of purity. Do twenty Pranayams. The cloud of impurity will pass off soon.

A Brahmachari should avoid looking at a woman with lustful eyes. He should not have desire to touch her or go near her with evil intention. He should not play, cut jokes or converse with her. He should not praise a woman's qualities within himself or to his friends. He should not speak to her in secrecy. He should not think of women at all. He should not have a carnal desire to have sexual enjoyment. A Brahmachari should, without fail, avoid sexual intercourse. If he breaks any of the above rules he violates the vow of Brahmacharya.

When you walk along the road, do not look hither and thither like a monkey. Look at the tip of your toe and walk gently with Gambhir attitude or look at the ground and walk. This is a great help in maintaining Brahmacharya. You can look at the tip of the nose also.

Looking at a woman will create a desire to talk to her. Talking with a woman will create a desire to touch her. Eventually you will have an impure mind and will fall a victim. Therefore never look at a woman. Never talk to a woman in privacy Do not be familiar with any woman.

Aspirants should not indulge in talk about sex. They should not think about ladies. Bring the image of your Ishta Devata in your mind, if thought of a woman crops up. Repeat the Mantra vigorously. If sexual feelings arise in your mind when you look at the mating of animals and birds or at the bare body of woman, it indicates that lust is still lurking in your mind. Some people are so passionate and weak that even the thought or sight or touch of a woman causes discharge. Pitiable is their lot?

The monk who lowers himself to touch a woman's person with corrupt thoughts, while he clasps her hand or clasps her hair or touches one part or another of her body, brings shame and degradation on the Order. The present ordination vow is to abstain from all sexual intercourse as long as life shall last. The Jains force the rule to abstain from all sexual relations: not to discuss topics relating to women; not to contemplate the forms of women. Lust is thus condemned : "Of the myriad vices, lust is the worst."

Brahmacharis should entirely give up betel-chewing, use of tobacco in any form, tea, coffee, etc. Tobacco produces nicotine poisoning, tobacco heart (irritable heart)—nervous diseases and tobacco *amblyopia* (eye disease).

There are other rules subsidiary to his forbidding all actions of an unchaste kind, especially any act or word which might either lead to a breach of the principal rule or give rise to an impression outside the community, that it was not being strictly observed.

A Bikshu is not to sleep in any place where a woman is present; or to preach the doctrine in more than five of six words to a woman unless a grown up man be present; or to exhort the sisters unless specially deputed to do so; or to journey along the same route with a woman; on his round for alms he is to be properly clad and to walk with downcast eyes; he is not to accept a robe from a sister not related to him, or from any woman not related to him, except under specified conditions; he is not to sit in a secluded place with a woman much less to touch or speak to a woman with impure intent.

Numa was said to have instituted 'the Order of Vestal Virgins'. They remained unmarried for thirty years. Burial alive was the penalty for breaking the vow of chastity. The vestal virgins were distinguished by extra-ordinary influence and personal dignity. They were treated with marks of respect, usually accorded to royalty; thus on the streets they were preceded by a lictor and the highest magistrates made way for them; they enjoyed sometimes the exceptional privilege of riding in a carriage; at public games a place of honour was assigned to them; and after death they, like the Imperators, were allowed to be buried within the city because they were above the laws. They enjoyed the royal privilege of mercy for if they met a criminal on the way to execution, his life was spared.

The Buddhist 'Order of Mendicants' was governed by the 227 rules of the Patimokha. Of these the first four were of special gravity. A breach of any-one of the four involved expulsion from the Order and they were therefore called Parajika—rules as to acts involving defeat.

The first rule says:—"Whatsoever Bikshu (who has taken upon himself the system of self training and rule of life, and has not thereafter withdrawn from the training or declared his inability to keep the rule) shall have carnal knowledge of any living thing down even to an animal, he has fallen into defeat, he is no longer in communion." "Withdrawn from the training" was the technical expression for throwing off the robes, retiring from the Order and returning to the world, a step which any member of the Order was at liberty at any time to take.

In the large colony of Tibetans at Darjeeling several hundreds of the men doing coolies' work were ex-Lamas who fled from Tibet with their paramours or singly, in order to escape the severe penalties attaching to their breach of celibacy. The delinquent is denounced and, if caught, is subject to corporal chastisement in public, as well as to a heavy fine and expulsion from the Order in disgrace.

The Peruvian "Virgins of the Sun" (a type of priests) were punished with living burial if detected in misconduct.

You should have the Bhav that women are manifestation of World Mother. You should adore them. This practice is for a beginner in the Atma Bhav, *i.e.*, that everything is Self. Otherwise he will begin to hate women and will not develop cosmic love. The above mental picture is kept up to annihilate lust. It is a mental discipline.

The cultivation of the Bhav is very difficult. You may fail to develop the Bhav that all women are your mothers and sisters one hundred and one times. It does not matter. Stick to your practice tenaciously. You are bound to succeed eventually. You will have to destroy the old mind and build a new mind. Nevertheless you will have to do it if you want to attain immortality and eternal bliss. You will surely succeed if you are fiery in your resolve and if you have iron determination. The Bhav will gradually manifest by constant practice. You will be soon established in that Bhav. Now you are safe.

You should remain far away from women in the beginning of your practices. After you are perfectly moulded and well established in Brahmacharya, you can test your strength by moving with ladies, very cautiously, for sometime. If your mind is very pure then, if there is no sex idea, if the mind ceases to act through the practice of Uparati, Sama and Dama, remember you have gained real spiritual strength and made considerable progress in your Sadhana. You are safe now. You should not stop your Sadhana thinking that you are a Jitendriya Yogi. If you stop it, you will have a hopeless fall. Even if you are a Jivanmukta and a dynamic Yogi, you should be very careful when you move with worldly persons.

A great soul, who was regarded by his disciples as an Avatar, became a Yoga-bhrashta. He also freely mixed with ladies and committed serious lapse. He became a prey to lust. What a sad misfortune! Aspirants climb with great difficulty by the ladder of Yoga and they are irrecoverably lost for ever on account of their carelessness and spiritual pride.

Even advanced aspirants, who have made great progress in Yoga, should be very careful. They should not freely mix with women. They should not foolishly imagine that they have become great adepts in Yoga. A great saint of repute had a downfall. He freely mixed with and made women disciples whom he allowed to shampoo his legs. As the sex energy was not completely sublimated and turned into Oojas, as lust was lurking in a subtle form in his mind, he became a victim to passion. He lost his reputation. The sexual desire was only suppressed in him and when a suitable opportunity came, it again assumed grave form. He had no strength or will-power to resist the temptation.

That Yogi or Gyani who has attained the highest

Nirvikalpa Samadhi, in whom the seeds of Samskaras are fried *in toto* can claim himself to be a perfect Ocrdvareta Yogi or one who has complete sex-sublimation.

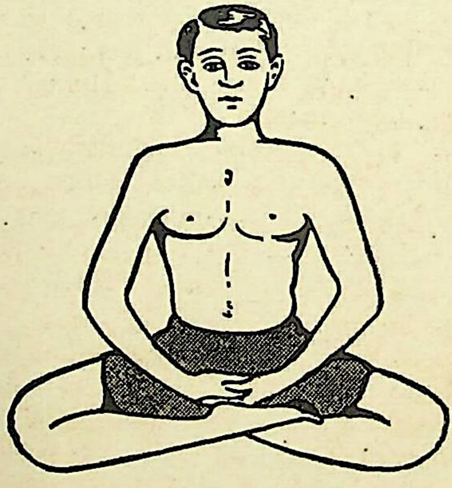
That Yogi who has disciplined himself, through ceaseless protracted Sadhanas, continuous meditation, Pranayama and Atmic Vichara, the practice of Sama, Dama, Yama and Niyama, is also safe, although he has not attained the stage of perfect sex-sublimation. He will have no attraction for women. He has thinned out his mind. The mind is starved to death. It cannot raise its hood. It cannot hiss. There is no fear of downfall for that Yogi who has achieved perfect sublimation and has perfect control over lust. He is perfectly safe. He will be absolutely free from impurity. This stage is a very high stage. A microscopic minority only have attained this sublime exalted state. Saukara, Dattatreya, Gyana Deva of Alandi and others reached this stage.

Chapter IX—HATHA YOGIC METHODS

1. Siddhasan

(THE PERFECT POSE)

This Asan is highly eulogised by Yogins for the practice of Brahmacharya. It will help one in controlling his passion and checking nocturnal discharges and making him an Oordvareta Yogi. This Asan is useful for sitting during Japa and meditation.



SIDDHASAN

Place the left heel at the anus. Keep the right heel at the root of or just above the generative organ. Keep the trunk, neck and head straight. Place the hands on the right heel.

Sit for half an hour to start with and then slowly increase the period to three hours. Sitting for 3 hours in one Asan is termed Asan Jeya or mastery over Asan.

2. Sirshasan

(Topsy Turvy Pose)

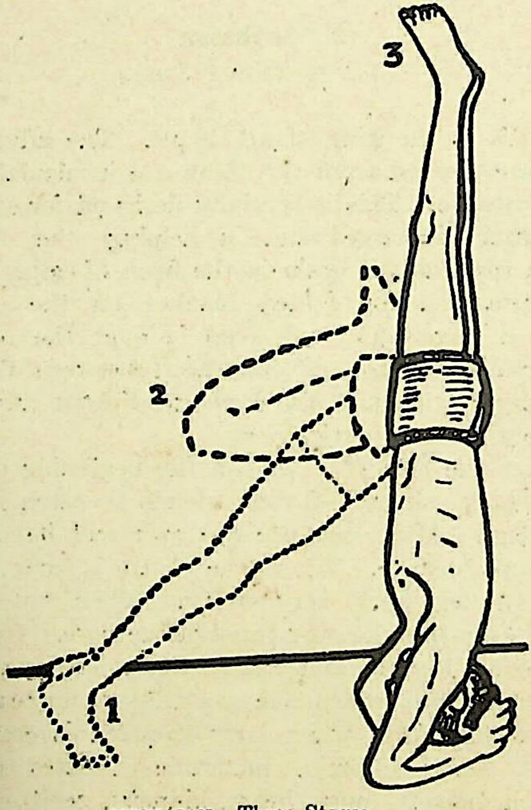
This is the king of all Asans. The advantages that are derived from this Asan are incalculable and indescribable. This is specially designed for stopping nocturnal discharges and in helping the flow of semen towards the brain in the form of Oojas Shakti.

Spread a four-folded blanket on the ground. Make a finger-lock and keep it over the blanket. Now place the top of your head between the two hands. Slowly raise the legs up without any jerks till they become vertical.

Get the help of a wall in the beginning of your practice or ask one of your friends to catch hold of your legs. After due practice you will be able to keep up balance. When the Asan is over, bring down the legs very, very slowly. When you remain in the Asan breathe only through the nose. Irregular Kumbhak, Rechak and Purak (retention, exhalation and inhalation) will make your Asan unsteady.

Do this Asan when your stomach is empty or light. Many chronic, incurable diseases of the stomach, bowels, lungs, heart, kidneys, genito-urinary system, ears, eyes, etc., are cured.

When you find your legs tossing, retain the breath for a short time. Then the legs will become steady.

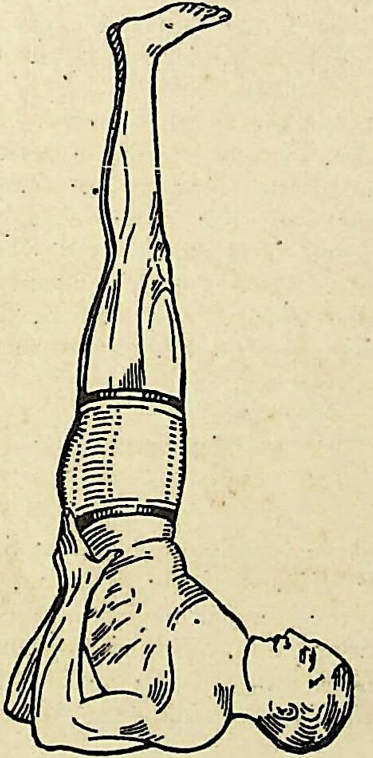


SIRSHASAN—Three Stages

3. Sarvangasan

(ALL-MEMBERS POSE)

This is an important pose which can help you assuredly in the practice of Brahmacharya. I am very fond of Sirshasan, Sarvangasan, Paschimottanasan and Mayurasan. I invariably teach these Asans to all my students. The digestive, circulatory



SARVANGASAN

and the nervous systems are at once toned up in a mysterious manner by the practice of Sirshasan and Sarvangasan. This is not Arthavada or Rochak Sabdha, my dear friends. Practise and feel the beneficial influence yourself. This is the best remedy for wet-dreams and various other diseases. There is a healthy flow in the eyes and a peculiar lustre, charm, beauty and magnetic aura in the face of the practitioner.

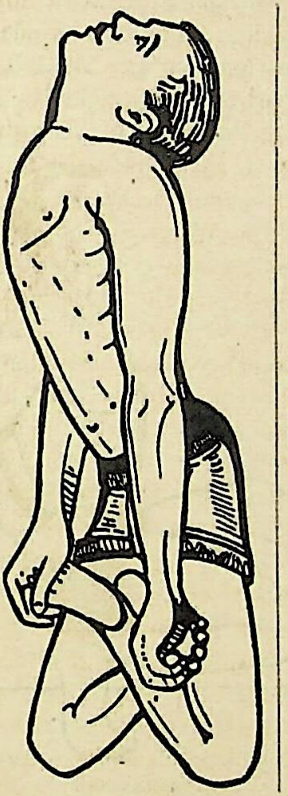
Spread a blanket on the ground. Lie on the back quite flat. Slowly raise the legs. Lift the trunk, hips and legs. Support the back with the hands on either side. The whole weight of the body will now rest on the shoulders and elbows. Keep the legs steady. Press the chin against the chest firmly. Breathe slowly, only through the nostrils. Begin with five minutes and try to remain in the Asan as long as you can.

4. Matsyasan

(FISH POSE)

This must be practised soon after Sarvangasan. It will relieve stiffness of the neck and all crampy condition of the cervical region caused by long practice of Sarvangasan. This gives natural massage to the congested parts of the neck and shoulders. Further it affords the maximum benefits of Sarvangasan.

Sit on Padmasan over the blanket by keeping the right foot over the left thigh and the left over the right thigh. Then lie flat on the back. Stretch the head back, so that the top of your head rests on the ground firmly on one side and the buttocks only on the other, thus making a bridge of the trunk. Place the hands over the thighs or catch hold of the toes.



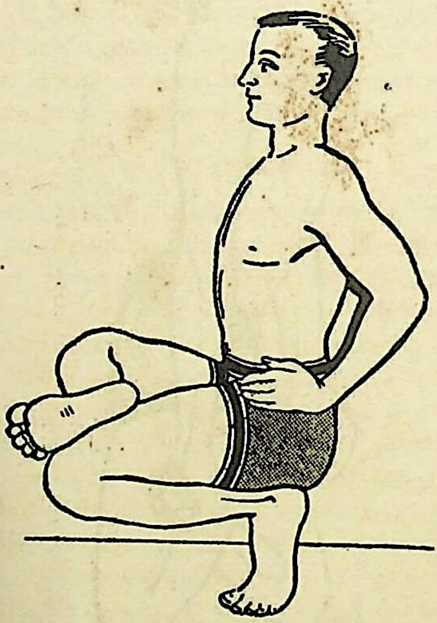
MATSYASAN

You will have to give a good twist to the back. Matsyasan is the destroyer of many diseases. This is very useful for general health also.

5. Padangushtasan

(Balancing on Toes)

Place the left heel right in the centre of the anus or perennium—the space between anus and external organ of generation. Put the whole weight of the body on the toes, particularly the left big toe. Place the right foot over the thigh near the knee. Sit carefully now keeping the balance. If you find it difficult to practise this Asan independently, you can take the help of a bench or sit by the side of a wall. Place the hands on the sides of the hips. Breathe slowly.



PADANGUSHTASAN

The perennial space is four inches in breadth. Underneath this space lies the Veerya Nadi that carries semen from the testes. By pressing this Nadi with the heel, the flow of semen outside is checked. A steady practice of this Asan removes wet-dreams or *spermatorrhoea* and makes one an Oordvareta Yogi. A combination of Asans such as Sirshasan, Sarvangasan and Siddhasan is very conducive to keep up Brahmacharya. Each has its own specific action. Siddhasan acts on the testes and its cells and prevents the formation of semen. Sirshasan and Sarvangasan help the flow of semen towards the brain. Padangushtasan acts on the spermatic duct effectively.

6. Instructions on Asans

Physical exercises draw the Prana out. Asans send the Prana in. Asans are not only physical but also spiritual. They help a long way in controlling the senses, mind and body. Body, nerves and muscles are purified. If you do *Dhand* and *Bhaitak* (Indian physical exercises) 500 times a day for five years, they will not, in any way, produce any spiritual experiences. Ordinary physical exercises develop only the superficial muscles of the body. One can become a Sandow with a beautiful physique by the physical exercises. But Asans are intended for physical as well as spiritual development.

Spread a blanket on the floor and practise Asans over it. Use a thin pillow under the head when you do Sirshasan. Wear a Longottee or loin cloth (Kaupeen) when you practise Asans. Avoid using spectacles and too many clothes when you do Asans.

Those who practise Sirshasan for a long time, should take some light tiffin or a cup of milk after finishing the Asan. Be regular and systematic in your practices. Those who practise by fits and starts will not derive any benefit. Regularity in the practice is very necessary if one wants to realise the maximum benefits of the Asan. Generally, people practise for two months in the beginning with great interest and enthusiasm and then leave off the practice. This is a sad mistake.

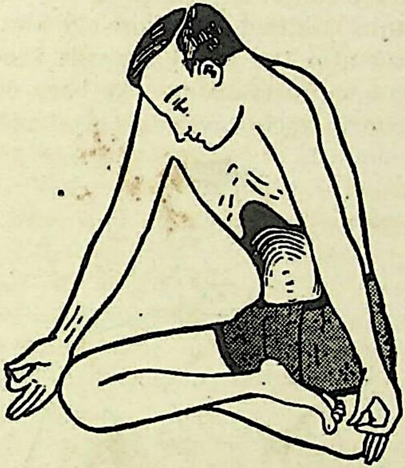
Asans should be done on an empty or light stomach or at least three hours after food. You can advantageously combine Japa and Pranayam during the practice of Asans. Then it becomes real Yoga. Asans can be practised on the sandy bed of rivers, open airy places and by the sea-side also. If you practise Asans and Pranayams in a room, see that the room is not congested. The room should be clean and well-ventilated.

In the beginning of the practice, do the Asan for a minute or two only and then gradually and slowly increase the period as much as you can. Avoid too much exertion when you do all the Yogic exercises. There must be joy and exhilaration throughout your practices.

Asans are as many as there are number of species of living creatures in this universe. Here I have given you instructions for a select few Asans that are very useful for maintaining Brahmacharya. [For detailed instructions on 90 Asans, refer to my book 'YOGA ASANS"].

7. Mula Bandha

Press the Yoni with the left heel. Contract the anus. Place the right heel at the root of the organ of generation. This is Mula Bandha. Generally this is done along with Jalandhara and Uddiyana Bandha, during the practice of Pranayama. This is done during Purak, Kumbhak and Rechak (inhalation, retention and exhalation).



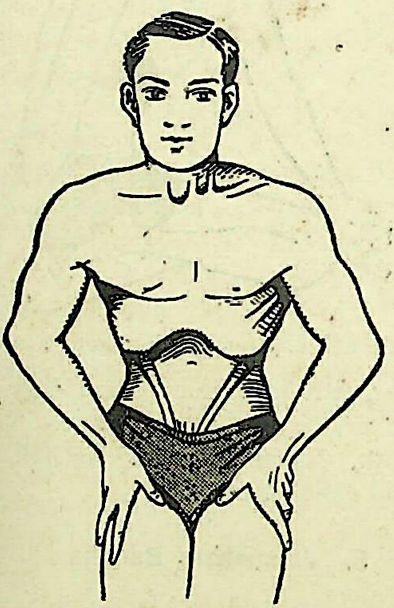
JALANDHARA, UDDIYANA AND MULA BANDHA

8. Jalandhara Bandha

Contract the throat. Press the chin firmly against the chest. This is practised at the end of Purak and the beginning of Kumbhak. Next to this comes the Uddiyana Bandha. These Bandhas are something like three stages of one exercise.

9. Uddiyana Bandha

Empty the lungs by a strong and forcible expiration. Now contract and forcibly draw up the intestines and also the navel towards the back, so that the abdomen rests against the back of the body high up in the thoracic cavity. This Bandha can be practised in a standing posture also. In this case bend a little forward, resting the hands on the thighs

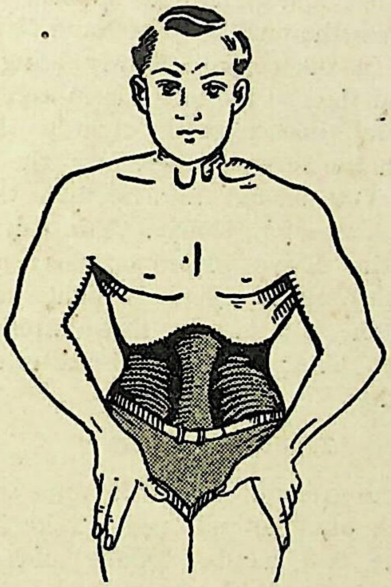


UDDIYANA BANDHA

and keeping the legs a little apart. These three Bandhas are a good combination. The description of Nauli Kriya can be taken as the next stage of Uddiyana Bandha.

10. Nauli Kriya

Uddiyana Bandha can be done in a sitting posture also but Nauli is done generally while standing. Keep the right leg a foot apart from the left and rest your hands on the thighs, thus making a slight curve of the back. Then do Uddiyana Bandha.



NAULI KRIYA

Now allow the centre of the abdomen free, by contracting the left and the right side of the abdomen. You will have all the muscles in the centre in a vertical line. Keep it as long as you can do it comfortably. Do this much only for a few days.

After some practice, you should contract the right side of the abdomen and allow the left side free. Here you will have all the muscles on the left side only. Again contract the left side and allow the right side free. By having such gradual practices, you will understand how to contract the muscles of the central, left and right side of the abdomen.

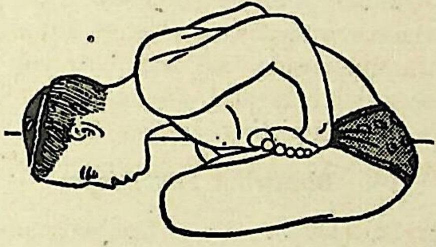
Now comes the final stage of Nauli Kriya. Keep the muscles in the centre. Slowly bring it to the right side and then to the left side in a circular way. Do this several times from the right to the left and then do it in the reverse order, from the left to the right side. You should always turn the muscles with a circular motion, slowly. You can derive full benefits of this Kriya when you do it slowly and gradually. Beginners will feel slight pain in the abdomen in the first two or three attempts. They need not fear. The pain will vanish after 2 or 3 days' regular practice.

11. Maha Mudra

Sit on the ground. Press the anus with the left heel. Stretch out the right leg. Take hold of the toe with the two hands. Inhale and retain the breath. Press the chin against the chest firmly. Fix the gaze at the Trikute or the space between the eye-brows. Retain the posture as long as you can. Practise on the other leg also.

12. Yoga Mudra

Sit on Padmasan. Place the palms on the heels. Exhale slowly and bend forward and touch the ground with your forehead. If you retain the pose for a long time, you can breathe in and out as usual. If you do it for a short time only, retain the breath till you raise the head and come back to your original position and then inhale. Instead of keeping the hands on the heels, you can take them to the back.



YOGA MUDRA

Catch hold of the left wrist with your right hand. This Mudra is useful in keeping up Brahmacharya. It reduces excessive fat in the belly and removes all disorders of stomach and bowels. Constipation is removed. Gastric fire is increased. Appetite and digestion improve. If you cannot retain the pose for a long time at one stretch, repeat the process several times. Take rest in the interval.

13. Easy and Comfortable Pranayama

Sit on Padmasan or Siddhasan with an empty or light stomach in your meditation room. Close your eyes. Close the right nostril with the right thumb and draw in the air through the left nostril. Close the left nostril also with the right little and ring fingers and retain the air as long as you can. Then remove the right thumb and exhale very, very slowly. Again in the same manner draw in the air through the right nostril; retain it as long as you can; and then exhale through the left nostril. The whole process constitutes one Pranayam. Do twenty in the morning and twenty in the evening. Gradually and cautiously increase the period of retaining the air and the number of Pranayams also. When you advance in the practice, you can have three or four sittings and you can do 80 (eighty) Pranayams in each sitting.

14. Bhastrika Pranayama

Sit on Padmasan. Keep the body erect. Close the mouth. Inhale and exhale quickly twenty times like the bellows. Constantly dilate and contract. The practitioner should start with rapid expulsions of breath following one another in rapid succession. When the required number of expulsions, say twenty for a round, is finished, the final expulsion is followed by a deepest possible inhalation. Retain the air as long as you can, keep it comfortably and then very, very slowly, exhale. This is one round of Bhastrika. Take little rest and then do another round. Do three rounds in the morning and three in the evening. This is a very powerful exercise, beneficial for Brahmacharins. You can do this even when you are standing.

15. Hints on Pranayama Practice

Do not take bath immediately after Pranayama practice. Rest for half an hour. Have one sitting only in the morning during summer. If there is heat in the brain or head apply cooling oil or butter before you take a bath.

Always inhale and exhale very slowly. Do not make any sound during inhalation. In Bhastrika do not produce any violent sound. Breathe only through the nose. A neophyte should do Purak and Rechak only, without any Kumbhak for some days.

You must so nicely adjust the Purak, Kumbhak and Rechak that you should not experience the feeling of suffocation or discomfort at any stage of Pranayama. You must not unnecessarily prolong the period of exhalation. If you prolong the time of Rechak, the following inhalation will be done in a hurried manner and the rhythm will be broken.

Gradually increase the period of Kumbhak. Do Kumbhak for 4 seconds in the first week, for 8 seconds in the second week, for 12 seconds in the third week and so on, till you are able to retain the breath as long as you can.

Repeat OM, Gayatri or any other Mantra mentally during the practice. Have the Bhav, feeling, that all the Deivi Sampat—such as mercy, forgiveness, love, etc.,—enter your system during inhalation and that all Asuric Sampat—devilish qualities, such as lust, anger, jealousy, greed, etc.,—are thrown out during exhalation. When you inhale, feel that you draw energy from the divine source—cosmic Prana—

and that your whole body from top to toe is saturated with abundant, fresh energy. Stop the practice when you are seriously ailing.

16. Other Methods

Sat-Sang, dietetic regulations, Mithahara, Sattvic food, fasting, changing the Drishti and other items mentioned before, are common to all the students of Hatha Yoga, Bhakti Yoga, Raja Yoga and Jnana Yoga. Some of the important exercises of Hatha Yoga that helps you in keeping up Brahmacharya have already been described.

By the practice of the Navavidha Bhakti (nine methods of devotion), *viz.*, Sravana, Smarana, Kirtan, Vandana, Archana, Padasevan, Sakhya, Dasya and Atma Nivedan, a Bhakta destroys his impure mind and fixes it on Saguna Brahman. Sravan is hearing of the Lila of God and study of scriptures. Smarana is the constant remembrance of God or the repetition of His Name. Kirtan is singing His praise and glory. Vandana is prostrations to the deity. Archana is offerings. Padasevan is worshipping his Lotus Feet. Sakhya is friendship. Dasya is service unto the Lord. Atma Nivedan is self-surrender. By observing Virta, Anushtan, prayers, Manasic Pooja, Sat-sang, etc., a Bhakta becomes free from Kama, Krodha and other impurities and attains the immortal abode of everlasting peace, bliss and knowledge.

By the practice of Yama, Niyama, Asana, Pranayama and Pratyahara, a Raja Yogi conquers lust and advances in the Yogic ladder. Yama and Niyama are intended for ethical purity. They are the practice of Ahimsa, Satyam, Asteya, Brahmacharya, Aparigraha, Saucha, Santosha, Tapas, Swadhyaya and Ishwara-pranidhana. Ahimsa is non-injuring in thought, word and deed. Satyam is speaking truth. Aparigraha is non-covetousness. Saucha is internal and external purity. Santosh is contentment. Tapas is austerity. Ishwara-pranidhana is surrendering the fruits of actions to God. Pratyahara is the abstraction of the Indriyas from the sensual objects. The Indriyas are disconnected from the mind. If the mind is withdrawn again and again from the objects and fixed on the Lakshya, Pratyahara will come by itself. This is immensely helpful in keeping up Brahmacharya. By the method of Chitta Vritti Nirodha (control of all mental modifications), the students reach the thoughtless state. They do not allow any thought to emanate from the mind.

A Jnana Yogi becomes pure by the practice of Vairagya, Viveka, Sama, Dama, Titiksha, Samadana, Uparati, Sraddha, Mumukshatwa, Sravan, Manan and Nididhyasan. Vairagya is indifference to sensual enjoyments. Viveka is the discrimination between the real and unreal, permanent and impermanent. Sama is tranquility of mind. Dama is the restraint of Indriyas. Uparati is renunciation. Titiksha is the power of endurance such as heat and cold. Sraddha is faith in the words of Guru and scriptures. Samadana is balanced state of mind. Mumukshatwa is keen longing for liberation from the wheel of births and deaths. By the repetition of OM (Pranava Japa) and meditation on the sexless pure Atman, evil thoughts will not enter the mind. All Vasanas will perish. The student keeps his mind fully engaged in Vichara.

If you can render your will pure, strong and irresistible by eliminating desires, by eradicating Raga-Dwesha, by reducing your wants and by practising Titiksha, passion will die. Will is a powerful enemy of passion.

Sit alone in your meditation room. Close your eyes. Slowly repeat again and again the above formulæ. Let the mind dwell on the significance of the formulæ also. Saturate the mind and intellect with the above ideas. Your whole system, flesh, blood, bone, nerves and cells should powerfully vibrate with the above ideas.

17. Assertions and Meditation

I am All-purity (Suddhoham) .. OM OM OM
Sexless Atma I am .. .. OM OM OM
There is neither lust nor sexual Vasana in Atma .. .. OM OM OM
Lust is a mental Vikara; I am a Sakshi of this modification .. OM OM OM
I am Asanga (unattached) .. OM OM OM
My Will is pure, strong and irresistible .. .. OM OM OM
I am fully established in physical and mental Brahmacharya .. OM OM OM
I am feeling the purity now .. OM OM OM

Write down in a piece of paper in bold types the word "OM PURITY" six times. Keep the paper in your pocket. Read it several times during the course of the day. Fix it also in a prominent place in your house. Have the word-image "OM PURITY" clearly before the mind. Remember several times daily the Brahmachari saints and their powerful actions. Think over the multifarious advantages of a pure life of Brahmacharya and the disadvantages and evils of an impure life.

Daily feel :—"Through the grace of God, I am becoming better and better, every day, in every way." This is auto-suggestion. This is another effective method.

18. Cold Hip Bath

A cold hip bath is very invigorating and enervating. There is not much difference between a hip bath and a sit bath. Readers of 'Brahmacharya' are cordially requested to go through the manual of Louis Kuhne's water treatment for detailed and elaborate instructions. A cold hip bath tones and soothes the nerves of the genito-urinary system and stops nocturnal discharges in an efficacious manner. This is a general nervine tonic as well as all the nerves are braced up.

Stand up to your naval in a river, lake or tank for half an hour. Repeat OM or Gayatri or any other Mantra. Rub the lower part of the abdomen or belly with a coarse turkish towel or a piece of khadder several times. This can be practised twice daily, morning and evening, in summer season. The bath can be conveniently managed at home in a big zinc tub. Aged persons and convalescents can use luke-warm water. Wipe the parts with a dry towel and put on warm clothing. Cold douches, spinal douches and cold shower baths are of immense use in the practice of Brahmacharya. Shower baths can be easily adjusted at home by fixing the spray-apparatus to the tap.

Vasana is a subtle desire that is hidden in the mind. Desire is gross. Trishna is intense craving or hankering for sense objects.

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Chapter X—STORIES AND NARRATIVES

1. Jaimini Rishi

Once Sree Vyasa was holding his Vedantic class amongst his students. In the course of his lecture, he mentioned that young Brahmacharins should be very careful and should not mix with young women and that, with all their vigilance and circumspection, they may fall a victim as lust is very powerful. One of his students Jaimini, the author of Purva Mimamsa, was a little impertinent. He said, "Guruji Maharaj ! Your statement is wrong. No woman can attract me. I am well-established in Brahmacharya." Vyasa said, "You will know that soon." After a few days Vyasa said, "I am going to Benares and will return in three months. Be careful. Do not be puffed with pride." Vyasa, through his Yogic power, assumed the form of a beautiful girl with piercing eyes and very charming face, well-dressed in a thin silken garment. The girl was standing underneath a tree at sunset. Clouds gathered together. It began to rain. Accidentally Jaimini was passing along the side of the tree. He saw the girl, felt pity and addressed her, "Dear sister, you can come and stay in my Ashram. I shall give you shelter." The girl asked, "Are you living alone? Is any woman living there?" Jaimini replied, "I am alone. But I am a perfect Brahmachari. No lust can affect me. I am free from all sorts of temptations. You can stay there." The girl remarked, "It is not right for a young virgin to stay with a Brahmachari alone at night." Jaimini said, "Oh sister, do not be afraid. I promise you of my perfect Brahmacharya." Then she agreed and stayed in his Ashram at night. Jaimini slept outside and the girl was sleeping inside the room. At dead of night Jaimini began to feel the influence of lust and a sexual craving arose in his mind. In the beginning he was absolutely pure. He knocked the door and said: "Oh sister, the wind is blowing. I cannot bear the cold blasts. I want to sleep inside." She opened the door. Jaimini came in and slept a little apart from the girl. Again the sexual craving became a little more keen and intense as he was very close to a woman and as he heard the jingle of her bangles. Then he got up and began to embrace her. At once Vyasa assumed his original form with his long beard and said, "Oh my dear Jaimini! What about the strength now of your perfect Brahmacharya? What did you say when I was lecturing on this subject?" Jaimini bent his head down in utter shame and said, "Guruji, I am wrong. Kindly pardon me." This illustration goes to show that even greater persons are duped by the power of Maya and by the influence of revolting Indriyas. Brahmacharins should be very careful at every step.

2. Sukhadev
(DEVELOP CONCENTRATION)

Sukhadev went to Raja Janaka for acquiring Brahma Jnana. Janaka wanted to test his power of concentration. He called Sukhadev and said, "Look here Sukhadev! Here is a plate of water. Just hold it on your head, walk along the main streets of Mithila and come back to my palace without a drop falling on the ground." Raja Janaka arranged for the dancing of young girls, music and various sorts of fun and frolic on the way, just to distract the attention of Sukhadev. Sukhadev carried the plate of water on his head and brought it back without allowing a drop to fall on the ground.

Janaka asked, "Sukhadev! Did you see the nautch party on the way?" Sukhadev replied, "Revered Sir, I did not see anything on the way. My whole attention was on the plate of water." The same test was tried with the wife of Tiruvalluvar by her husband, the famous householder Jnani of South India. If you acquire concentration like Sukhadev, Brahmacharya will be waiting with folded hands at the threshold of your door.

3. Raja Yayati

You will find this story in Mahabharat—Santi Parva. Though Yayati became old, he was very passionate. He called his son, "Darling, I am very passionate. I want to marry six young girls now. Give me your youth." Yayati's son obeyed the wishes of his father. He gave him his youth. Yayati married six young girls and enjoyed with them to his heart's content, for several years, in dales, grooves, gardens, sea sides and mountains. Still, he was very passionate and restless. He had no peace of mind. He called his son and cried bitterly in vexation, "Oh my son! I enjoyed with these girls day and night. I have wasted my life. My passion has not gone. Just as the fire becomes a huge conflagration when ghee or oil is poured into it, so also this passion has been intensified by enjoyment. Desire cannot be gratified by enjoyment. Enjoyment makes the mind more restless through force of Samskaras and Trishna. I am renouncing everything now. I will retire into the forests and practise Brahmacharya and Dhyana. Peace and Immortality can be attained only by Tapas, Satyam, Brahmacharya and Tyaga. Srutis emphatically declare :—*Na Karmana na prajaya danena tyagenaike amritattwa manasuh*—Men can attain Immortality neither by actions nor by riches but by renunciation alone.

4. Socrates and his Disciple

(CONVERSATION ON BRAHMACHARYA)

One of the disciples of Socrates asked his teacher, "My venerable master, kindly instruct me how many times a householder can visit his legal wife?" Socrates replied, "Only once in his life time."

The disciple said, "Oh my lord! This is absolutely impossible for worldly men. Passion is dreadful and troublesome. This world is full of temptations and distractions. Householders have not got strong will to resist temptations. Their Indriyas are very revolting and powerful. The mind is filled with passion. Thou art a philosopher and Yogi. You can control. Pray, kindly prescribe an easy path for the men of the world." Then Socrates said, "A householder can have copulation once in a year." The disciple replied, "O venerable sir, this is also a hard job for them. You must prescribe an easier course." Socrates then replied, "Well my dear disciple, once in a month. This is suitable. This is quite easy. I think you are satisfied now." The disciple said, "This also is impossible, my revered master. Householders are very fickle-minded. Their minds, are full of sexual Samskaras and Vasanas. They cannot remain even for a single day without sexual intercourse. You have no idea of their mentality." Then Socrates said, "Well said, my dear child. Do one thing now. Go direct to the burial ground now. Dig a grave and purchase a coffin and winding sheet for the corpse before-hand. Now you can spoil yourself any number of times as you like. This is my final advice to you." This last advice pierced the heart of the disciple. He felt it keenly. He thought over the matter seriously and understood the importance and glory of Brahmacharya. He took to spiritual Sadhana in right earnest. He took a vow of strict unbroken celibacy for life. He became an Oordvareta Yogi and had Self-realisation. He became one of the favourite disciples of Socrates.

5. Story of a Ghost

The mind is like a ghost which is always restless. Once a Brahmin Pundit, through Mantra Siddhi had control over a ghost. The ghost said to the Pundit, "I can do any work for you in a minute. I have supernatural powers. You must be giving me always various kinds of works. If you leave me even for a second without work, I will at once devour you." The Brahmin agreed. The ghost dug a tank for the Brahmin, ploughed the fields and did various sorts of work in a short time. He was not able to engage the ghost in any further work. The ghost threatened the Brahmin. "Now, there is no work for me. I will devour you." The Brahmin was much puzzled. He did not know what to do. He went to his Guru and explained his situation. His teacher said: "Use your common sense. Instal a big, stout, soft, wooden post in front of your house. Apply castor oil, wax and other greasy substance to the post. Ask the ghost to get up the post and get down the whole day and night." The disciple acted accordingly and controlled the ghost without any difficulty. The ghost became helpless.

Even so, you must give always to the mind, some kind of work or other—Japa, meditation, Swadhyaya, service, Kirtan, prayer, etc. You must keep it fully occupied. Then only the mind can be easily controlled. You will have no evil thoughts. You can be well-established both in physical and mental Brahmacharya.

6. Pure and Impure Mind

In Hanuman Ghat, Benares, two girls were in a drowning condition. Two young men rushed immediately into the Ganges and saved the girls. One man asked the girl to marry him. The other man said, "I have done my duty. God gave me an opportunity to serve and improve myself." He had Chitta Suddhi. The external action is the same—the act of saving the life—but the motive is different in the two persons. The fruits also must be different.

APPENDIX

1. SONG OF A BRAHMACHARI

Marriage is a curse and a life-long imprisonment,
I like that single blessedness that gives solace and peace.

O passionate Grahastis! Why do you waste this precious fluid?
One drop of semen comes out of forty drops of blood,
Preserve it with care and transmute it into Oojas.

Aren't you ashamed to repeat this ignoble act?
Just hear my story, my friends dear,
I am a Naishtic Brahmachari of little fear.
I took the vow of unbroken celibacy,
From the days of early boyhood,
I belong to the line of Bhishma and Lakshmana,
Sanaka, Sanandana, Sanatsujata and Sanatkumara.

I am also called an Akhanda Brahmacharin,
Some style me as Bala-Brahmacharin,
I don't mind these names, as they are false;
I strictly avoided the eight kinds of breaks;
Darshanam, Sparsanam, Keli, Kirtanam, Guhya Bhashanam,
Sankalpa, Adhyavasaya and Kriya-Nivritti.

I look at my toe when I walk in the streets,
And do not gaze at women with a lustful look,
I am established in physical and mental celibacy ;
I am Oordvareta Yogi of power and vigour.

Sirshasan I do and Sarvang too ;
And sit on Siddhasan for divine contemplation ;
I am skilful in Bandhas and Mudras too ;
I can easily do Nauli and Vajroli ;

I can retain the breath for a pretty long time ;
I can take it to Sahasrara in no time at my will ;
I am always resting in my Sat-chit-ananda Swaroop ;
I feel oneness of life and unity of consciousness.

I am proof against temptations of every kind ;
I can uproot mountains through my mighty will ;
I can sip the waters of the oceans in no time ;
I can fly in the air through Kechari Mudra ;
I can touch the very Sun with the tip of my fingers ;
Now Siddhis and Riddhis roll under my feet.

I avoid hot curries and chutnies ;
I live on milk, fruit and barley bread ;
I have shunned talkies, novels and all evil company ;
I move with Mahatmas and do Japa and Dhyana ;
I always get up in Brahma-muhurta at half-past-three
in the morn,
And think of God with Sraddha, Prem and Bhav.

I like seclusion in the Himalayan caves,
The banks of the Ganges in me inspiration infuse,

I keep my mind always fully occupied ;
This is the best Sadhana to shut off evil thoughts.
Laziness and mind-wandering are two great obstacles,
Pranayama and active habits keep the way quite clear.

My body smells like lotus flower ;
My eyes glitter as the diamond-like stars ;
My body is light and excretion scanty ;
My voice is powerful and sweet like the beautiful nightingale.
All these are due to the vow of celibacy,
Why not you too observe this Mahavritam ?

2. Recipes for Brahmacharya

(CELIBACY PRESCRIPTIONS)

1.	Sirshasana	5 minutes.
	Sarvangasana	10 minutes.
	Fasting	(On Ekadashi days or on alternative Sundays.
	Japa	1 hour.
	Study of Gita	1 hour.
	Saguna or Nirguna meditation	30 minutes (increase it to 2 hours).
2.	Siddhasana	30 minutes.
	Pranayama	30 minutes.
	Milk and fruits	At night.
	Uddiyana Bandha	10 minutes.

(Keep the mind fully occupied in reading, gardening, Kirtan, etc.)

3.	Kirtan	30 minutes.
	Prayer	30 minutes.
	Sat-sang	1 hour.
	Trifala water	In the morning.
	Meditation	30 minutes to 3 hrs.
4.	Tratak on Om or picture of Lord Krishna	10 minutes.
	Hare Ram Bhajan and Japa	30 minutes.

(Badam and Misre Sharbat can be taken in summer).

Huxley's "Nerve-Vigour Syrup with Formates," 1 tea-spoonful with 4 tea-spoonfuls of water, twice, daily after food (a blood and nervine tonic as well).

Mantras for Japa

OM NAMO NARAYANAYA for Bhaktas of Lord Vishnu.
OM NAMASIVAYA for devotees of Lord Siva.
OM NAMO BHAGAWATE VASUDEVAYA for devotees of Lord Krishna.
SREE RAM or **SREE SITA RAM** for the Bhaktas of Lord Rama.
GAYATRI for Brahmins, Kshatriyas and Vaishyas.
Pure **OM** or **SOHAM** for Nirguna Upasaks.

Readers can practise the items mentioned in any one of the four groups or can combine 1 *and* 3, *or* 4 *or* 1, 2, 3 *and* 4 *to the best advantage.*

3. GARLAND OF BRAHMACHARYA

Thinking of a woman or of the picture of a woman, praising a woman or the picture of a woman, sporting with a woman or with the picture of a woman, glancing at a woman or at the picture of a woman, secretly talking to a woman, thinking of a sinful action towards a woman actuated by a sensuality determining upon the sinful action and bodily action resulting in the discharge of semen are the eight characteristics of copulation; and Brahmacharya is quite contrary to all these eight indications.

—*Dakshinamoorthi.*

Brahmacharya or spotless chastity is the best of penances. A celibate who is endowed with spotless chastity is not a human being but a God indeed. To the celibate who conserves the semen with great effort, what is there unattainable in this world? By the power of composure of the semen one will become just like myself.

—*Sankara.*

And those students who find that world of God through chastity, theirs is that heavenly country; theirs, in whatever world they are, is freedom.

—*Chhandogya Upanishad.*

Sensuality destroys life, lustre, strength, vitality, memory, wealth, great fame, holiness and devotion to the Supreme.

—*Lord Krishna.*

Let not a Brahmin see a woman naked.

—*Manu.*

Caution in diet is of three-fold value, but abstinence from sexual intercourse is of four-fold value. The Sannyasi had and has a rule never to look at a woman.

—*Atreya.*

A wise man should avoid married life, as if it were a burning pit of live coals. From the contact comes sensation; from sensation thirst clinging; by ceasing from that, the soul is delivered from all sinful existence. —*Buddha.*

Abstaining from copulation physically, orally and mentally, in all actions, at all times, and in all places, is alone Brahmacharya.

[illegible]

—*Yajnavalkya.*

Do not listen to talks about women, rich men, atheists and enemies.

—*Narada.*

Death is hastened by letting out semen from the body; life is saved and prolonged by preserving it.

There is no doubt that people die prematurely by letting it (the semen) out of the body: knowing this the Yogi should always preserve semen and lead a life of strict celibacy.

—*Siva Samhita.*

Persons other than the householders should forbear to look at, touch, converse and cut jokes with women and avoid seeing animals pair.

—*Bhagawat*.

These (sexual) propensities, though they are first like ripples, acquire the proportions of a sea, on account of bad company. —*Narada*.

What the knowers of the Vedas speak of as imperishable (Akshara), what the Sannyasins freed from attachment enter, to gain which goal they live the life of a Brahmachari, that I shall declare unto thee in brief. —*Gita, VIII—II*.

He, who restraining the organs of action (Karma Indriyas), sits, remembering the objects of senses, he, of deluded understandings, is called a hypocrite.

—*Gita, III*—6.

With the heart serene and fearless, firm in the vow of Brahmacharya, with the mind controlled and ever thinking of Me, let him sit (in Yoga) having Me as the Supreme Goal. —*Gita, VI*—14.

Debility of intellect, specially of the memory, characterises the mental alienation of the licentious.

—*Dr. Louis*.

Bhishma says to Dharmaputra :—"O King, know that in this world there is nothing that cannot be attained by one who remains from birth to death a perfect celibate—In one person there is knowledge of the four Vedas and in another there is perfect celibacy, of these the latter is superior to the former who is wanting in celibacy.

—*Mahabharata.*

4. The King's Ring—A Consoling Friend

(DEVELOP VAIRAGYA)

Once in Persia reigned a king,
    who upon a signet ring,
Carved a maxim, strange and wise,
    when held before his eyes,
Gave him counsel at a glance,
    fit for every change and chance
Solemn words, and these were they :—
    "EVEN THIS WILL PASS AWAY."

Trains of camel, through the sand,
    brought him gems from Samarcand ;
Fleets of galleys over the seas,
    brought him pearls to rival these.
But he counted little gain treasures of the
    mine or main ;
"What is wealth ?" the king would say :
    "EVEN THIS WILL PASS AWAY."

Mid the pleasures of his court,
    at the zenith of their sport,
When the palms of all his guests
    burned with clapping at his jests;
Seated midst the figs and wine,
    said the king :—Ah friends of mine,
Pleasure comes but not to stay,
    "EVEN THIS WILL PASS AWAY."

Woman, fairest ever seen,
    was the bride he crowned as queen,
Pillowed on the marriage bed
    whispering to his soul, he said :—
Though no monarch ever pressed
    fairer bosom to his breast,
Mortal flesh is only clay :—
    "EVEN THIS WILL PASS AWAY."

Fighting on the furious field,
    once a javelin pierced his shield;
Soldiers with a loud lament,
    bore him bleeding to his tent,
Groaning from his tortured side,
    "Pain is hard to bear," he cried.
But, with patience, day by day,
    "EVEN THIS WILL PASS AWAY."

Towering in a public square,
    forty cubits in the air,
Stood his statue carved in stone;
    and the king, disguised, unknown,

Gazed upon his sculptured name, and
he pondered, 'what is fame?'
Fame is but a slow decay :—
"EVEN THIS WILL PASS AWAY."

Struck with palsy, sere and old,
waiting at the gates of gold,
Said he with his dying breathe,
"Life is done but what is Death?"
Then as answer to the king,
fell a sunbeam on his ring,
Showing by a heavenly ray,
"EVEN THIS WILL PASS AWAY."

—*Theodore Tilton.*

5. Is Brahmacharya necessary for Women?

Q.—I would like to know whether the same theory regarding formation of Veerya (composition) and loss of the same holds good in the case of women also. Are they actually being affected to the same extent as man?

A.—Your question is an important and pertinent one. Yes, indulgence in the sexual act is exhausting to the female system and a drain upon the vitality as in man. The nervous strain it imposes on the system is very great indeed.

The female Gonads, the ovaries corresponding to the testes in the males, produce, develop and mature the precious vital force like semen. This is the ovum. Though the woman does not actually lose this out of her body, as in the case of semen in man, yet due to the sexual act it leaves the ovaries and is taken up in the process of conception to form the embryo. And one only knows too well what a strain and drain on strength child-bearing is to the woman. Repeated depletion of this force and the strain of child-birth makes wrecks of healthy ladies, works havoc with their strength, beauty, grace as well as their youth and mental power. Eyes lose the lustre and sparkle that are indicative of the inner forces.

The intense sensuous excitement of the act shatters the nervous system and causes debility too. Their systems being more delicate and high-strung, females are often more affected than men.

They should preserve their precious force. The ovum and the hormones secreted by the ovaries are very essential for the maximum physical and mental well-being of women.

5. Birth Control

Mahatma Gandhiji writes as follows in "Harijan"—

There is nothing in our society to-day which would conduce to self-control. Our very up-bringing is against it. The primary concern of parents is to marry their children anyhow so that they may breed like rabbits. If they are girls, they are married at as early an age as they conveniently can be, irrespective of their moral welfare. The marriage ceremony is one long drawn-out agony of feasting and frivolity. The householder's life is in keeping with the past life. It is a prolongation of self-indulgence. Holidays and social enjoyments are so arranged as to allow one the greatest latitude for sensuous living. The literature that is almost thurst on one generally panders to the animal passion. The most modern literature almost teaches that indulgence in it is a duty and total abstinence a sin.

Method of Self-Control

Is it any wonder if control of the sexual appetite has become difficult if not almost impossible? If then birth-control through self-restraint is the most desirable and sensible, and totally harmless method, we must change the social ideal and environment. The only way to bring about the desired end is for individuals, who believe in the method of self-control, to make the beginning themselves and with unquenchable faith to affect their surroundings. For them the conception of marriage, I discussed last week has, it seems to me, the greatest significance. A proper grasp of it means a complete mental revolution. It is not meant merely for a few select individuals. It is presented as the law of human species. Its breach reduces the status of human beings and brings swift punishment in the shape of multiplicity of unwanted children, a train of ever-increasing diseases, and disruption of man as a moral being responsible to his Maker. Birth-control by contraceptives, no doubt regulates, to a certain extent, the number of new-comers and enables persons of moderate means to keep the wolf from the door. But the moral harm it does to the individual and society is incalculable. For one thing, the outlook upon life for those who satisfy the sexual appetite for the sake of it is wholly changed. Marriage ceases to be a sacrament for them. It means a re-valuation of the social ideals hitherto prized as a precious treasure. No doubt this argument will make little appeal to those who regard the old ideals about marriage as a superstition. My argument is only addressed to those who regard marriage as a sacrament and woman not as an instrument of animal pleasure but as mother of man and trustee of the virtue of her progeny.

Other methods useless

My experience of self-control by fellow workers and myself confirms me in the view presented here. It assumes over-whelming force from the discovery in a vivid light of the ancient conception of marriage. For me BRAHMACHARYA in married life now assumes its natural and inevitable position and becomes as simple as the fact of marriage itself. Any other method of birth-control seems useless and unthinkable. Once the idea that the only and the grand function of the sexual organ is generation, possesses men and women, union for any other purposes they will hold as criminal waste of the vital fluid and consequent excitement caused to man and woman as an equally criminal waste of precious energy. It is now easy to understand why the scientists of old have put such great value upon the vital fluid and why they have insisted upon its strong transmutation into the highest form of energy for the benefit of society. They boldly declare that one who has acquired a perfect control over his or her sexual energy strengthens the whole being, physical, mental and spiritual and attains powers unattainable by any other means.

Let not the reader be disturbed by the absence of many or even any living specimen of such giant Brahmacharis. The Brahmacharis we see about to-day are very incomplete specimens. At best they are aspirants who have acquired control over their bodies but not their minds. They have not become proof against temptation. This is not because Brahmacharya is so difficult of attainment. Social environment is against them, and the majority of those who are making an honest effort unknowingly isolate the control of the animal passion from all other passions, whereas the effort to be successful must include control over all the passions to which man is a prey. Whilst Brahmacharya is not impossible of attainment by the average man and woman, it must not be supposed that it requires less effort than that required by an average student who has set heart upon becoming a master of any one of the sciences. Attainment of Brahmacharya, in the sense here meant, means mastery of the Science of Life.

GLOSSARY

Achara—Right conduct.
Adhyatmic— Pertaining to Atma.
Ahara— Food.
Ajnana— Ignorance.
Akhanda— Unbroken, continuous.
Aparathams— Faults, mistakes.
Asan— Posture.
Asura Sampat—Devilish qualities such as lust, anger, etc.
Avidya—Ignorance.
Bhakta—Devotee.
Bhakti—Devotion.
Bhaya—Fear.
Bhav—Mental attitude, feelings.
Brahmachari—Celibate.
Brahmacharya—Celibacy.
Buddhi—Intellect.
Chitta—Sub-conscious mind.
Dama—Control of senses.
Daivi Sampat—Divine qualities such as love, mercy, etc.
Dhyana—Meditation.
Drishti—Angle of vision.
Ida—Left nostril.
Indriyas—Senses.
Jnana—Knowledge.
Japa—Repetition of the name of the Lord.
Jnana Indriyas—Ear, skin, eyes, tongue and nose.
Karma Indriyas—Speech, hands, legs, genitals and anus.

KUMBHAK—Retention of the breath.
MANTRA—Sacred name of the Lord.
MITHAHARA—Moderation in Diet.
MOWNA—Vow of silence.
NIDRA—Sleep.
OOJAS SHAKTI—Spiritual energy.
PINGALA—Right nostril.
PRANA—Vital energy.
PRANAYAMA—Regulation of breath.
PRATYAHARA—Abstraction.
PURAK—Inhalation.
RAGA—Attraction.
RECHAK—Exhalation.
SADACHARA—Right conduct.
SADHANA—Spiritual practices.
SAT-SANG—Association with Sannyasins and wise people.
SAMSKARAS—Impressions of sense objects.
SANKALPA—Formative will; imaginative faculty.
SIDDHA—Perfect Yogi.
SIDDHI—Perfection.
SWADHYAYA—Study of scriptures.
TRISHNA—Craving.
TYAGA—Renunciation.
VAIRAGYA—Dispassion.
VASANAS—Subtle desires.
VEERYA—Seminal power.
VICHARA—Right enquiry.
VISHAYA—Objects.
VIVEKA—Discrimination.

BRAHMACHARYA

Brahmacharya is the keynote of success in every walk of life. For spiritual advancement also Brahmacharya is an absolute necessity. During the time when Hindu glory was at its highest, Brahmacharya was practised as a science by our youngmen : for sometime past, however, importance of Brahmacharya has practically been altogether lost sight of by us. This is one of the greatest of causes of our downfall. Now-a-days in colleges we seldom come across students who are not four-legged and majority of them are eight-legged. Educationists should leave no stone unturned in emphasising on our boys and young men the importance and utility of Brahmacharya.

In this book thoughts of a great Yogi on Brahmacharya are given in an impressive language. His words come out of his heart and it is hoped that the public is general and the student community in particular will derive as much good out of the book as possible.

RAMDAS CHATURVEDI, B.A., L.L.B.

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